




# The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

25th. Year of Publication.

## The Innocence of Childhood Proposed For Our Imitation

By His Eminence Cardinal George W. Mundelein, D.D.

THE one day of the year that brings the most joy to the greatest number, even in the farthest places, is the feast of Christmas. Even those who long ago lost sight of, or never knew the real reason of this joyous festival, even they are swayed by the feelings of gladness of those about them, and they too count this the year's happiest day. Little tokens of affection from their dear ones enkindle in some a feeling of contentment: to others, the finer sentiment of giving brings in its wake a blessedness all its own. But to us, the reason of all this happiness is because "this day there is born to you a Savior, who is Christ the Lord." This then is the reason why today, in every part of the world, from the Mass at midnight to the evening song, all day long, in the Masses of which we have three times as many as on other days, in the hours of the Divine office, whether chanted in the Cathedral stalls or recited in the privacy of the cleric's cell, everywhere and constantly the Church rejoices and repeats "a child is born to us, a son is given to us, venite adoremus, let us hasten to adore Him."

### RENEW THE CHURCH'S SPLENDOR

This is the Church's Christmas greeting, this is the real cause of our holiday joy. It is as old as Christianity itself, yet it remains ever new, and each Christmas morn it stirs the tenderest feelings of our hearts and brings us to our knees before the Child in the manger, and each time we realize with surprise that not even the passage of years has been able to tarnish the newness of our Christmas joy. \*\*\* The Son of God came to us in the form of helplessness, in the form of innocence, in that most appealing form—a little child. He might indeed have come in the full strength of young manhood and by a simple act of expiation have accomplished our redemption. He might even have come in splendor and majesty and willed our salvation. But no, He would drink deep of the cup of sacrifice. He humiliated Himself by coming into the world

even as one of ourselves, as later "He would humiliate Himself unto death, the death even of the cross." He came to teach us by example more than by precept, that we might strive to become like unto Him in all things. He came as a child in order to demonstrate to us in His hidden daily life for thirty years the lessons of humility, of patience, of obedience. He came to show us first by His own life what later He proclaimed to be His doctrine "Unless ye become like little children ye cannot enter into the Kingdom of heaven."

### TEACHING THE SPIRIT OF YULE-TIDE

The lesson of Christmas for us is to go back to the clean, the innocent, the simple things of life, to forsake the artificial, the unclean, the unwholesome things of this world. Today the Savior holds up to us in His own divine person, even as later He did to His apostles, a little child as the model of our own lives. At all times among every people the little Babe has been the symbol of innocence, of purity, of freedom from guile. \* \* \* That is the Christmas lesson the Infant in the manger wishes to teach us. If it falls on deaf ears with us, then will our Christmas be only a pagan festival; then will our holiday joy be only the empty shell from which the real fruit within has disappeared; then will we be counted no longer with those to whom the angels brought the gift of peace, the men and women of good will. No, rather, when we leave our comfortable homes in the early morn of this day, let us journey with the shepherds to His crib, and prostrating ourselves before His Baby form, adore Him in the arms of His Blessed Mother and our hearts go out to Him in the plea and the promise contained in the prayer of the Christmas Mass: "Grant, we beseech Thee, O Lord, that the new birth of thine only begotten Son in the flesh may deliver us who are held by the old bondage under the yoke of sin, through the same Jesus Christ our Lord."



IN THIS ISSUE:

The Formation of Ideals      Suggestions for the Teaching of Arithmetic  
 The Aesthetic Sense in Education  
 Maintaining Standards in High School Latin      Training Students to Choose

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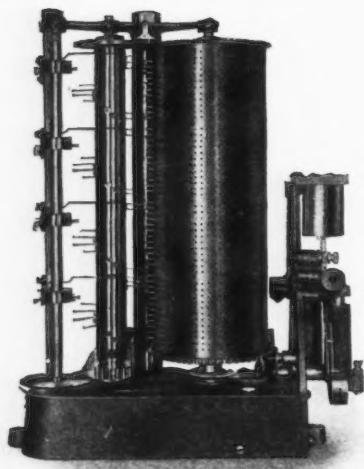
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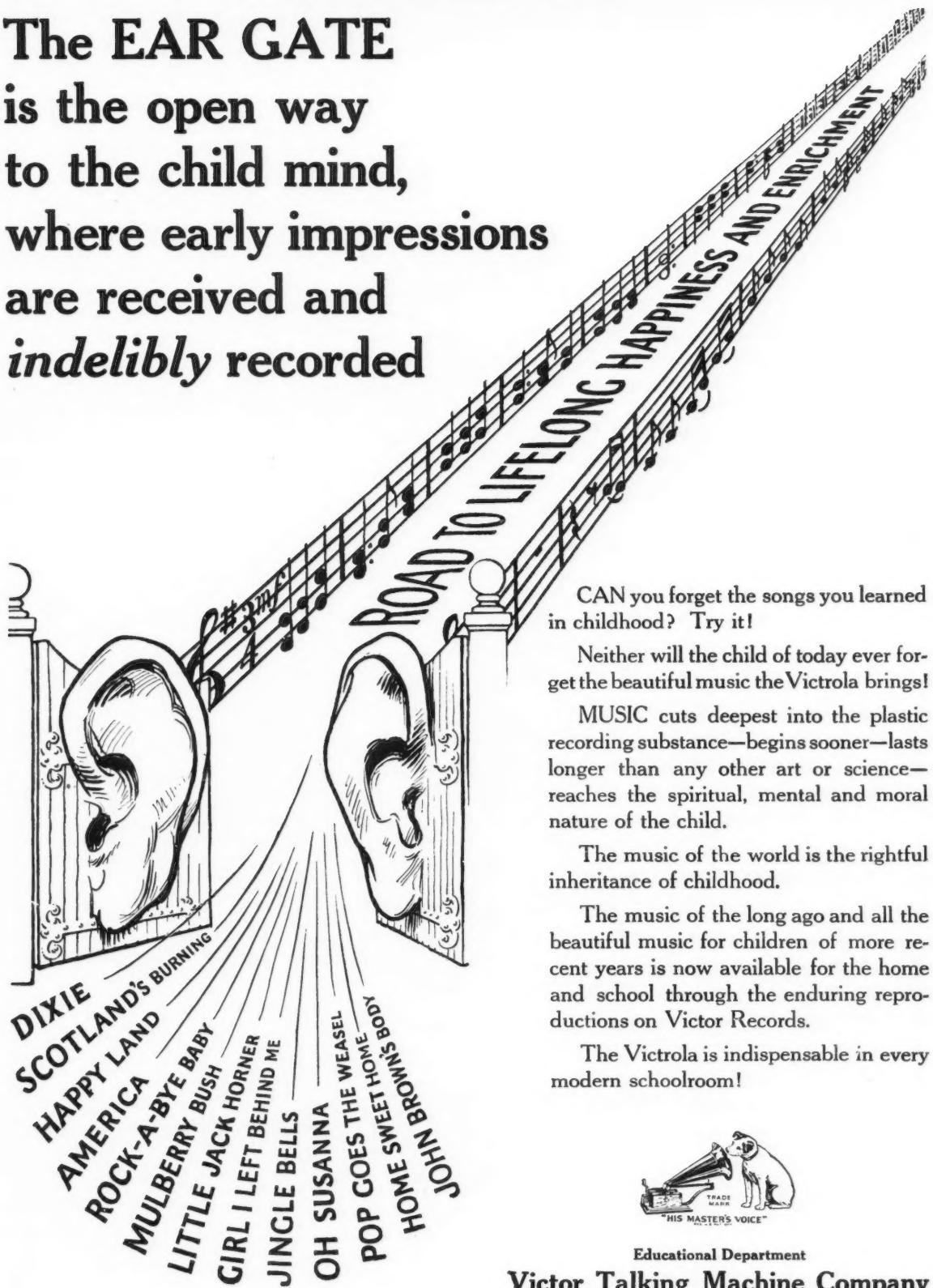
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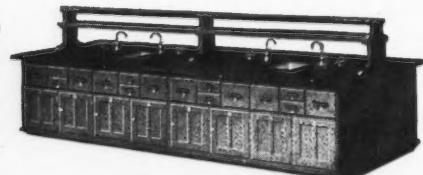
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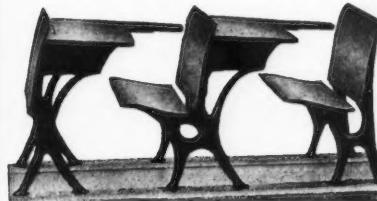
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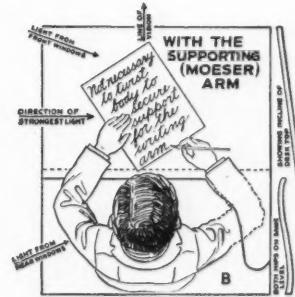
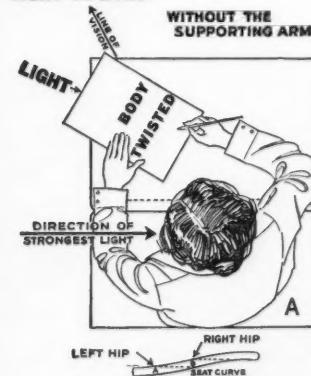
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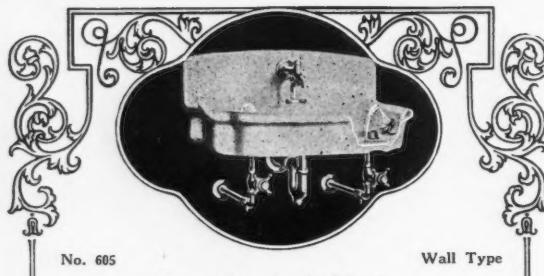
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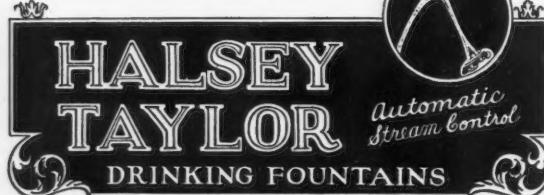
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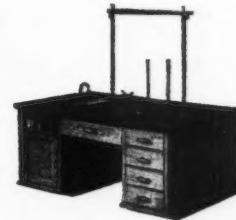
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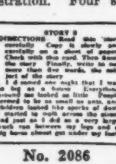
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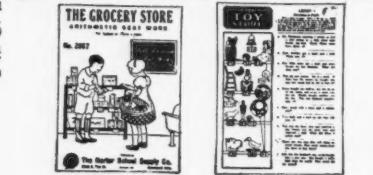
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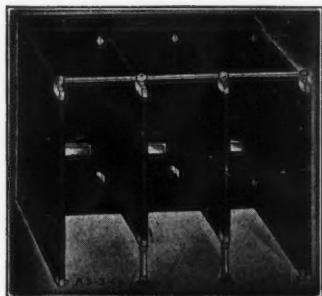
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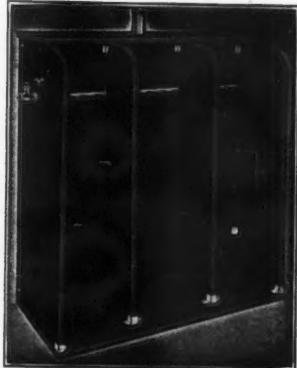
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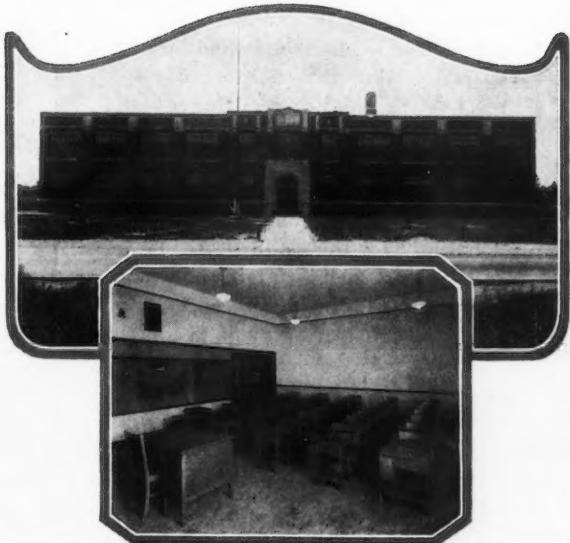
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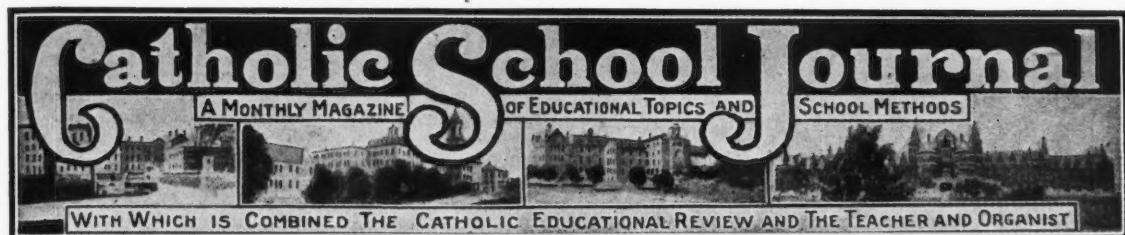
CONTENTS FOR DECEMBER, 1925

Volume 25

No. 7

Page

The Innocence of Childhood Proposed For Our Imitation, His Eminence Cardinal Mundelein, D.D.	297
Current Educational Notes, "Leslie Stanton"	297
The Formation of Ideals, Sister Mary, I.H.M., Ph.D.	299
Suggestions for the Teaching of Arithmetic, Sister M. Claudette, O.S.B.	301
The Aesthetic Sense in Education, Sister Mary Paula, S.N.D. de N., M.A.	303
Maintaining Standards in High School Latin, Rev. Sylvester Schmitz, O.S.B.	305
History and History Teaching, Sister Mary Gilbert, J.M.	306
Training Students to Choose, Rev. E. F. Gareschè, S.J., M.A., L.L.D.	307
Miss Toknow and Mr. Todo, Sister M. Louise S.S.J., Ph.D.	309
Character Formation in the Primary Grades, Sister Leona Murphy, S.C., A.B.	311
Music Reading and Rote Singing, Rev. F. Jos. Kelly, Ph.D.	312
A Series of Projects in Geography, History and Civics, Sister Mary Octavia, O.S.D., Ph.B.	313
The Outlines of History, Charles H. McCarthy, Ph.D.	314
Supervision: Its Importance and Methods, Brother L. William, F.S.C., M.A., M.S.	316
Free Constructive Drawing, Brother F. Cornelius, F.S.C., M.A.	318
School Hygiene, a Sister of St. Joseph, Massachusetts	320
Compendium of High School (Academic) Religion, Sister M. John Berchmans, O.S.U., A.B.	321
Editorial Comment	326
Humor of the School Room	328
News Items in Brief	329
New Book Reviews for the Month	330



Vol. XXV, No. 7

MILWAUKEE, WIS., DECEMBER, 1925.

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## Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

**GIFT BOOKS FOR STUDENTS.**—Should we have any influence with parents—and a measure of such influence ought to be ours—let us by all means use it to prevail upon kindly disposed but misinformed men and women not to accentuate the "popular" juvenile story when making out their lists of prospective presents for the young people. Novels wherein boys make aeroplanes or hunt big game in Africa or take impossible part in the Boxer rebellion; wherein girls make fudge in their rooms at boarding school or play Juliet at amateur theatricals to the wonderment of all or devote their vacation days to making socks and handkerchiefs for the dear heathen in Zululand, are books hardly worth the paper on which they are printed. They are simply harmless trash.

The common belief that the great books of the world—or at least a large proportion of them—are not suited to the youthful mind, is a serious error. There is no legitimate reason why eleven year old Jane and her twin brother Henry should not become as deeply interested in the *Iliad* as in "Dotty Dimple's Flyaway." I know a boy who read Shakespeare's "Hamlet" before he was twelve and even earlier had conceived a thoroughly boyish admiration for Hotspur in the First Part of "King Henry Fourth"; and he is not an infant phenomenon, either. It is true that he does not get everything out of "Hamlet" that a German critic gets out of it; but he does secure enjoyment, an unconscious absorption of style, a contact more or less intimate with a master mind.

The quality of retention possessed by the youthful mind is generally recognized. Why not, then, give the young mind something worth retaining?

**STUDY OF CURRENT EVENTS.**—Reading, writing, arithmetic, grammar, history, etc., each in its way, contribute to the intelligence and sound morals which are essential to republican citizenship. The study of the current affairs of the world in the proper grades helps more directly in both these directions than almost any other subject. From the standpoint of utility it is strange that more attention is not paid to it. There is nothing going on in the world that does not have its moral, or, rather, its ethical, side. The man or woman, the boy or girl, who is intelligently following the world's important affairs is constantly applying moral standards, studying lessons in right living. Not in the petty, sensational or criminal affairs which the press so

injuriously spews upon the world every morning, but in the matters of moment which every thoughtful man and woman is, or should be, interested in.

To be sure, history appeals in the same direction, but it lacks the vital quality of being a part of the present. It does not come home to us as do the affairs of yesterday, of last week. Indeed, present day history is the key, the illuminator of all book history. This is a principle that most teachers of history hold to in theory, but which they sadly overlook in practice. Text book lessons crowd, and teachers and superintendents are so prone to view the history of the present as an outside matter which does not concern the school, and as lacking in the dignity and high literary dress of history, that the courses of study are still very rare in which current affairs have a regular and sufficient place.

**THE SCHOOL PROGRAM.**—An investigation of the school curriculum and its effect upon the child's physical condition has led to a number of interesting, if not thoroughly conclusive, results. The longest period which a child of five to seven years should be expected to have for a given exercise should not exceed fifteen minutes. For a child of seven to ten years it should not exceed twenty minutes; for a child from ten to twelve not over twenty-five; and from twelve to sixteen, not more than thirty. These figures have been approved both by experiment and experience. They are maxima for all confining exercises. With regard to the exercises which are the most fatiguing, arithmetic and language, as may be generally supposed, have proved most so. But rather to the surprise of most teachers, careful experiments have ranked physical culture exercises with these subjects. In justice to physical culture, it should, however, be remembered that this is the case where it is continued for the same length of time as the other exercises, which rarely happens in this country. Still, the experiments show that gymnastics is not as restful as has been thought.

**CAN YOU DRINK THE CHALICE?**—If there was something you had to let another person to do for you; something that demanded sacrifice, and was disagreeable, painful, or humiliating, naturally, to whom would you go to ask to do it for you? Certainly not to a stranger. Nor yet to a mere acquaintance. You wouldn't take the risk of being refused, nor the placing of yourself under such ter-

rible obligations to him. It is only our dearest and closest we would care to ask to do hard things for us, and to them we want to be bound by such an obligation. It is the same with our Lord. "Whom the Lord loveth, He chastiseth." "Those that bear good fruit, He will prune, that they bear more." That is the secret of a patient sick-bed. He wants a sign of great love, of a love that loves to suffer for Him; He wants reparation through suffering, for the foul sins of pleasure that others have used their health to commit against Him; He wants great grace won from gladly-born pain to save wandering souls; He wants an example of brave, generous patience to encourage others in willing submission to His decrees; and so He visits you with sickness and pain and long, weary days of affliction. Ponder this on your sick-bed and be glad. God thinks so much of you as to ask you to suffer for Him. It is sometimes asked: "Why does God permit the wicked to prosper and the good, His friends, to suffer?" He doesn't; He asks His friends to suffer, to do the hard work for Him in saving souls. Suffering is a sure sign of God's great love for us.

**STUDY CHILD'S EMOTIONS.**—The school has a responsibility in the prevention of emotional disturbances.

The classroom teacher with her attention absorbed in forty children as a group, with a certain course of study to carry through, and with endless demands on her time, can perhaps be pardoned for failing to understand each individual child completely.

Nevertheless, children are extremely sensitive to injustices and react unfavorably to severe criticism. The ordinary child really does his best to learn. Success for him as for us is much more gratifying than failure. If he does not learn, there is usually some good reason either in his own innate weakness or in the quality of the instruction itself. Classroom conditions, requiring as they do the general advancement of the class as a whole, frequently result in poor learning on the part of individual children. If, then, the child is held to too strict accountability in spite of conscientious effort on his part, emotional conflicts are almost inescapable.

Browbeating of children in school is unforgivable from the standpoint of mental hygiene. Teachers should try to understand why it is that children fail, rather than try to encourage success by giving them more of the same misunderstood instruction. There should be more praise and less criticism, more patting on the back above the waist and less below, both actually and figuratively. There is always some good reason for a child's failure. Willful misconduct is no longer a satisfactory explanation.

**DISMAL DARROW'S "GOSPEL OF DUST".**—Discussion which received an impetus from the trial of "the evolution case" at Dayton, Tennessee, was exemplified at Chicago recently in a public debate between Clarence Darrow, leading attorney for the defense in the Dayton litigation, and Rev. Francis J. McConnell, Methodist Episcopal Bishop of Pittsburgh. Newspaper reports in many instances seem to place more emphasis on what was said by the agnostic lawyer than on what was said by the professed theologian. This sort of thing represents a tendency on the part of the secular press, which frequently appears to be governed less by a sense of moral responsibility than by a desire to produce "sensation" and sell newspapers.

The form assumed by the discussion at Chicago was different from that in the Dayton trial, where, after all, the question at issue was not the merits of the evolutionary theory, nor the profounder problem of the nature of man and his relation to the universe, but the very different question of whether or not a Tennessee public school teacher had committed an infraction of the law as laid down by the legislators of Tennessee, and possibly also the question of whether or not the statute under which the teacher had been called to account was in harmony with the Constitution. The question debated at Chicago was, "Does the mechanistic theory explain man?" and, boiling down the substance of what was advanced on both sides, Attorney Darrow's answer might be condensed into the single word, "Yes", Bishop McConnell's into the single word "No".

The attorney compared man to an engine, asserting that "at death man's body returns to the twenty-five or thirty chemical elements from which it was made and the individual is no more." Characterizing all life as "a oneness," he continued: "Suppose we talk about the dog. Few people believe the dog has a soul, and even fewer would say the fish or oyster has a soul. Man goes through the same process as an animal or plant; he is born and he dies, and no living person can discern the dividing line between plant life and animal life."

Bishop McConnell argued that the world "acts as if it were governed by foresight," that this necessitates faith in "a Will behind the scheme of things". In the operations of the mind of man he perceived "something entirely different from the merely mechanical motions of machinery". He called attention to the circumstance that his opponent had said nothing about the mind of man.

Thereupon Darrow declared that the mind is "a by-product of human activity", and that "all animal life has mind to some extent". Admitting that he did not know how the universe came to be, he proclaimed conviction that "all the organisms in it will go back to their original ingredients".

It is by posing as an authority on science that Darrow secures what attention he receives while undertaking to persuade his hearers that they are deluded in believing themselves possessed of immortal souls and while inviting them to place man on a par with the oyster and the dog. Darrow has passed his life not in the pursuit of science, but in the practice of law. While he was in the limelight at Dayton, newspaper reporters very generally regarded him as an accredited champion of the hypothesis of evolution. Scientists responsible for the formulation of the evolutionary hypothesis are on record as disclaiming ability to pierce the mystery of life, while many of them have devoutly acknowledged faith in God and expressed conviction of the certainty of future existence for man. Moreover the evolutionary hypothesis is only a theory, suggested as a possible explanation of what is known in the field of cosmic research at the present time, and subject to abandonment in the light of fuller discoveries, as the atomic theory, long undisputed, has been abandoned in recent years.

In the Chicago debate the contention of Darrow was not for the evolutionary hypothesis, but for "the mechanistic theory". It would be a gratuitous assumption—gratuitous assumptions are unscientific—to conclude that these two distinct phrases represent essentially the same thing. There is no likelihood that serious-minded people, considering problems which may involve the destinies of immortal souls, will risk dependence upon gratuitous assumptions. Yet this is Darrow's practice, and it is unscientific in the highest degree. He makes a gratuitous assumption when he affirms identity in the natures of dog and man, and when he asserts that there is no more soul in a man than there is in an engine or other machine which is the work of man's hands. Admitting that he does not know how the universe came to be, he makes a gratuitous assumption when he proclaims that all the organisms in the universe, including men as well as dogs and oysters, "will go back to their original ingredients".

Despite the space which Darrow is accorded in the newspaper press, his utterances, except in the possibility that they may influence the thoughtless, are as unimportant as the bellowing of a bull. In this possibility there is danger, for, as President Coolidge intimated in a recent address, the most urgent need of the present age is an increase of spirituality.

# The Formation of Ideals

By Sister Mary, I.H.M., Ph.D.

**Editor's Note:** This article is an excellent study of the Influence of the Ideal Character during the High School Period.

ONE of the most alluring problems in the process of self-enlightenment is to analyze the past into those definite elements which have had a discernible influence on our "socialization," "individualization" and "idealization." The elements are many undoubtedly, and in many cases it is somewhat difficult to make them stand out against the darkened background of memory. Yet with a little effort many such elements can be made to stand out clearly and distinctly. That we are "socialized," we cannot doubt. The effect is visible, and therefore, the cause cannot be far distant. Yet, even as in many things and under many conditions we act and are united in mind and co-operative in deed with our fellowmen, so in many things and under many circumstances we are alone—we are "individualized." Again "individualization" is a result, and, therefore, certain forces have been present as causes. Then, too, every man is governed in his actions by **ideals**—high or low they may be, but in any case they are a great influence in his daily activities. He is actually an "idealized" being, by the very fact that he is a rational being and governs his life by some sort of principles.

The task of analyzing our life with a view to discerning the elements that have effected the present "ego" is, we have said, a most alluring one. Character analysis is a matter of intense interest to most people, despite occasional depreciations of it. It is, of course, reasonable and desirable that it should be of interest. What can be more important for happiness than an appreciation of what we are, and why? We can never, it is true, estimate to what extent supernatural influences have played a part in moulding the individual. We can, however, by introspective analysis get a very adequate idea of the part heredity and environment have played in forming the "ego"—although it may not be possible in many cases to differentiate the two.

To the individual making such an analysis as is here suggested, one of the very striking things noted is the number of times in which really important changes in life have been dependent upon some apparently trifling event. It is, indeed, quite noticeable that the truly important things in life rarely seem important at the time—and, too, that those events which seemed like the passing of the universe in the present, are mere trifles in retrospect. These observations are especially true in the "socializing" and "individualizing" processes. They are not so obviously the case in the process of "idealization." Indeed, it is almost an impossible thing to dismember satisfactorily those things which contributed to the ideals in our life. The process of building an ideal is such an organically subtle one that it practically defies analysis. And yet, while we cannot trace the imperceptible growth of the ideal,—the accumulation of the tiny drops of water that constitute the torrent of principle—we can survey the territory from which these pure drops have been distilled.

The fields which offer material for such a survey are, indeed, many. The home itself, may, and does

in a great many lives offer myriad opportunities for idealization. The school, too, is another such fruitful source. Lectures, reading, sermons, religion, social activities—all these help in the building of ideals. To assign to each its exact influence is a task requiring the universality of knowledge which will be ours only in eternity. Now, while this introspective analysis of the idealization process cannot be carried out with any great degree of exactitude or definiteness, it does yield material of great value in its suggestions for the constructive process of building ideals. What seem to be, we may ask after analyzing our material, the important factors in building ideals; what seem to be the natural factors in this development; what, if the opportunity were ours to re-live this formative period, would we wish to see emphasized in our life because of its superior idealizing value? The answers to these questions, as the builder of youthful characters formulates them to himself, will serve as a guide in the formative work that faces every educator.

It is characteristic of the youthful mind, that it deals with the concrete, and, if a very forcible impression is to be made, the appeal must come through the concrete. The work of **realization** does not mean merely perceiving a thing—it goes far beyond this. The realization of a thing supposes the appreciation of it not merely in itself, but in regard to its various connotations. In the development of a realization of the ideal in life, there seem to be two important concrete aims about which the growth of the ideal will take place most effectively. The first of these is the aim to find and then to admire one's spiritual and intellectual superiors; the second, to search out pieces of literature containing such idealism. Here we have two very concrete types of models for the idealization of the maturing youth. How may these models be secured; and then how may they be brought successfully to the admiring attention of the adolescent?

A strange phenomenon meets us at every turn when we consider the formation or reformation of youth in any phase. It is that the educational process, to be most effective, should begin with the parent and teacher. It is especially prominent in this case. The parents and teachers are the superiors of the child, morally constituted. It is, therefore, from their ranks that he will, almost of necessity, seek, his spiritual and intellectual superiors. The child, unconscious though he be of the fact, is seeking an ideal in their ranks for the purpose of admiring and imitating it. What a detriment to his future if he fails to find the models of a noble idealization! How difficult it will be for him to pass beyond the poor human model which is his.

The second aim, that is, searching out literature which contains this idealism, may if properly guided correct the deficiencies of the human model. There have been guardians of youth who, realizing their own inadequateness as a model for the idealizing process, have introduced the pupil to a great literary concept that at once supplements and completes what their inadequacy half accomplishes. All true teachers, knowing themselves, will do this even

though to the eye of an interested observer they are themselves ideal characters. It is, unfortunately, the mediocre teacher or parent who most often fails to realize the importance of the concrete ideal to the student, as they have failed to realize it in their own life. How, except by the miracle of infused knowledge, can the child condemned to copy such commonplace models, rise above mediocrity? How can the realization of the concrete, be different from the concrete instance itself? How can the effect go beyond the cause? What a herculean task for those burdened at once to be the ideals, and supplement the ideals of the young! Yet in no other way can the process of idealization go on so effectively as through the guiding human influence.

With a view to getting an insight into who and what are the human ideals of adolescent children, the author recently gave to about three hundred boys and girls in parochial high schools the following questions:

**Have you ever met a man or woman you consider an ideal character?**

(Name whether it is a man, a woman, or both, as the case may be).

**What was their work in life?**

**What is it that makes you consider them ideal?**

The tabular form which follows gives in a compact way the general results obtained. The figures are in every case percentages, not actual numbers.

Age	Sex	No. of Cases	No. Answering	The ideal a Priest			Religious			Father			Mother			Man			Woman			No. not know- ing ideal character			Persons of some vocation			
				B	G	8	90	62.5	37.5	0	45	24	70.7	25	16.6	4.2	20	5	37.5	12.5	37.5	37.5	10	35				
18	B	8	62.5	37.5	0	0	0	0	0	0	0	0	20	5	45	5	20	5	37.5	12.5	37.5	37.5	10	35				
	G	20	90	0	45	5	20	5	20	5	5	5	27.6	0	21.2	0	27.6	6.4	17	15	10	35						
17	B	24	70.7	25	16.6	4.2	12.5	12.5	12.5	0	0	0	0	0	0	0	0	0	0	0	0	29.1	16.6					
	G	47	80.6	8.5	21.2	0	17.0	17.0	17.0	0	0	0	0	0	0	0	0	0	0	0	0	19.1	15					
16	B	37	67.5	32.4	3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	32.4	16.2				
	G	52	69.1	9.6	15.4	2	27	2	27	2	2	2	0	0	0	0	0	0	0	0	0	0	30.7	23				
15	B	23	78.1	56.4	4.3	8.7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	21.7	39.1				
	G	63	66.4	14.22	19	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	33.2	15.8				
14	B	7	85.2	42.6	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	14.2	14.2				
	G	25	96	20	32	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	20				
Total	B	99	72	36	6	4	4	4	4	4	4	4	18	4	4	4	4	4	4	4	4	4	38	23				
	G	207	160	23	47	2	45	12	12	29	12	12	0	0	0	0	0	0	0	0	0	0	49	41				
Both		306	73	13	12	1	11	7	7	8	7	7	0	0	0	0	0	0	0	0	0	0	20	15				

It will be noticed that at 14, 15, and 16 the priest is the great ideal in the minds of the boys,—the highest percentage, 58, being given at sixteen. The religious teacher, the Sister, is rarely an ideal character to the boy. On the contrary, she is quite frequently an ideal character to the girl, whereas the priest is more rarely so. The girls' choice of a Sister as an ideal is much more marked at seventeen and eighteen than is the boys' choice of the priest at these ages. Boys are not impressed that either their fathers or mothers are ideal characters except in rare cases. Girls choose their mothers as ideal characters with as great frequency as they choose their religious teachers. Boys frequently find an ideal character in a man who is neither their father nor a priest, but very rarely in a woman who

is not their mother or a Sister. It would seem that boys are much less susceptible to the influence of the ideal character of any woman, than of a man. The same condition seems to be true of the girls regarding the influence of the ideal character of a man, without reference to his position. Girls are somewhat less prone to see an ideal character in a woman who is not their mother or a Sister, than the boys are with regard to a man in a relatively similar position.

One question of the group submitted to the children asked them to indicate the particular type of work which they felt would give them the opportunity of realizing themselves most fully. A suggestive list of sixteen types of life-work was presented, with the privilege of adding to the list, if their choice of vocational activity were not included. A comparison of the vocational occupation of the ideal character chosen by the subject (this was not given in every case, so that the percentages given are no doubt lower than actual case) show a fair percentage of agreement between one's own vocational choice and that of the ideal character. The percentage is higher at all ages, except 15, for girls than for boys.

These results, the author realizes are tentative and suggestive rather than complete and definite. Yet even in this tentative form (further investigation is being carried on with this problem at present), it seems fair to conclude they have a contribution to make to the process of idealization. The considerations submitted in this connection are these:

1. By far the majority of adolescent subjects are able to say they have met an ideal character.
2. This ideal character is in the majority of cases a person of the same sex.
3. It is frequently true that the individual is inclined to the same vocation as his ideal character.
4. When asked why they considered this person ideal, the answers of the subjects were in most cases reducible to a belief in the ideal character's fidelity to duty in some form or other.
5. The parents are ideal characters in the eyes of their sons in few cases, although the mother is frequently an ideal character to her daughter.
6. The church and school are very prominent in their capacity to bring ideal characters in contact with the young, and in such a way as to make them companions of the ideal.

In view of these tentative findings, the author wishes to propose the following question to parents and teachers for their thoughtful consideration—"Since the character ideal seems to play an important part in the idealization process of the child, what can you do individually, and what can we do collectively, in the way of improving the silent example and the formal instruction which together make possible such a realization?"

#### A CHRISTMAS PRAYER.

O SPIRIT of Christ, shed abroad thy might over the face of the earth! Let hope sing in all hearts sweet songs of home and heaven. Let hatreds cease; let their burning blood-marks be washed out of the earth, the sea, and the air. Comfort the sorrowing; console the lonely; visit the prisoner. Give love to the living, hope to the dying, peace to the dead. Let every day be Christmas.

—By Sister M. Fides Shepperson, O.M., Ph.D.

# Suggestions for the Teaching of Arithmetic

By Sister M. Claudette, O.S.B.

## Eighth Grade.

**T**WO important objects that every zealous teacher of arithmetic strives to attain are correct habits of thinking and accurate work on the part of the pupils. It is mainly in view of these ends that a few suggestions, which experience has found helpful, are here given. These suggestions are expressly intended for an eighth grade, and would probably not be suitable in a wider sphere.

Perhaps most of our eighth grade students of the present day depend too much on their text books and not enough on their own capabilities which they should be so anxious to develop. As a rule, pupils will do no more than is required of them, and that in the easiest way. There is no objection to the easiest way provided it is good and useful, but when a text book does the thinking a pupil should be doing, there is not that growth of power in the pupil which would serve him well in later life, and which every teacher should spare no efforts to secure.

We know from experience that we get out of a thing what we have put into it, and besides, are we not told in Holy Scripture that "as a man sows, so shall he reap"? The same holds good for our pupils. And what is more, we learn to do by doing, and there are many things, even in arithmetic, that can never be learned in any other way. We can never hope to get **more** from our pupils than we **expect** of them, and we may get less. In view of this, should we not place our ideals high, and for the sake of the pupils, require much of them? Then there is much joy in the sense of victory after struggle, of the accomplishment of something that has required great effort. But the poor student who sits and juggles numbers to obtain a result in the back of the book—what can he know of the joy of working and winning?

Picture the average eighth grade student with his next day's assignment before him. Suppose it consists of examples taken from a set of review exercises in his own text. What will he do? Probably, with one finger or a holy card on the page where the answers are to be found, he will first turn the pages to find a model problem worked out in the book, similar to the first one of his assignment. If he is fortunate (or unfortunate) enough to find one, he will note that such and such processes were performed with such and such numbers. Then he will find the corresponding numbers in the problem in hand, and perform more or less mechanically (probably more) the same processes as he saw used in the model. If he can add, subtract, etc., correctly, he may obtain the required result, and heave a sigh of relief, thinking to himself, "One problem less to do!" Proceeding in this manner, the student may have a perfect paper to hand in, but what is it worth to him or to anyone else? Has he added anything to his knowledge, or to his power of meeting a situation wisely and courageously, and being victorious? Has he had any real joy in his work, or experienced any of the satisfaction that is a just recompense of thoughtful work, and effort earnestly applied?

The majority of teachers of eighth grade arithmetic have probably never thought of handling the subject without the aid of a text book in the hands of the pupils. But experience has shown that it is not only possible but is productive of most satisfactory results from every point of view, even from the consideration of such a minor matter as the cost of the text books, which in some cases may not be a minor matter at all. One thing, however, must be understood from the start—it means **more work** for the teacher. No teacher who is not a complete master of the subject, or who is unwilling to sacrifice himself for the good of others, should even attempt it. Moreover, as in the case of any other method of teaching a subject, all will not meet with the same success, but the persevering efforts of a teacher overflowing with enthusiasm will work wonders. At first, perhaps, with pupils accustomed to go to a text book as to a familiar friend, the class will feel quite at a loss, but the teacher must not be discouraged. Everything is most difficult in the beginning, but once we have a start, progress will be certain.

If the pupils have no text book, how shall we present a new subject? The first step is to ascertain what the pupils know or can find out about the subject. As a rule, we will be surprised at the fund of information which will be forthcoming. For example, we may consider the subject of insurance. The pupils have mastered the fundamentals of percentage and the fractional correspondence thereof. For our first lesson in property insurance, we would ask the class such questions as these:—How many have sent articles by parcel post? Who will pay for these articles if they are lost? How can those people afford to pay for the lost articles of others? How much must one pay for insuring an article? On what does this price depend? About what percent of the value is this? How is this rate determined? These questions will suggest many others. The teacher proceeds similarly to fire insurance, life insurance, and to each kind of insurance which is to be discussed. The pupils may also be asked to inquire at home or of friends regarding rates of insurance, kinds of insurance, etc. Parents will be happy to see their children interested in their work and will gladly give the desired information. Perhaps some pupil can bring an insurance policy to school for all to inspect. Perhaps another is acquainted with an insurance agent and can obtain from him information which would not otherwise be available. In this way, the pupils feel that **they** are doing something and are taking an active part in the work; and not that their minds are the unwilling reservoirs into which something is being forcibly poured. Of course new terms pertaining to the subject must be given and their significance explained by the teacher; by constant use, these terms and their meaning will become familiar to the pupils without any waste of effort in memorizing meaningless definitions. If the pupils know what a thing is before they are given the technical term by which it is designated, they will always be able to give their own definitions and explanations, and it is **their own** that we

want. If the facts thus obtained from the pupils should be insufficient, the teacher can easily add what is still necessary, thus making himself a contributor also. Simple mental problems should be scattered through the entire discussion to give a practical turn to the facts under consideration.

When a new subject has been presented, the first assignments of exercises relating to the subject should be simple, but varied. At all costs, the pupils must think. If anything tends to make a student mechanical, it is his having to do whole sets of exercises in which one problem is exactly like the other. Instead of taking one type of problem one day, and another type the next, we should take several types at once but make the work simple at the start. It does not take any longer to cover the ground, and the pupils have been thinking all the while. This means that the teacher must have a large supply of exercises from which to select, and these can readily be found in text books (with which the teacher should be well supplied), or exercise books, or they may be original problems by the teacher or pupils. In fact, these last are often the very best, but no teacher has time to obtain all the necessary material for a course in this way. Thus it is especially in the matter of assignments that an additional burden falls on the teacher whose pupils have no texts. The exercises must be carefully selected and either written on the blackboard where all can see them, or else individual copies must be made for the pupils. Considering the limited time our teachers have at their disposal, the first of these methods is undoubtedly the more practical. It is not necessary that the pupils copy the problems, as they should be given the time in school to prepare their work in arithmetic.

A greater accuracy in performing the fundamental processes should be one of the first results of the use of this method. The pupil has nothing on which to rely except himself; since he has no answers to tell him whether his work is correct or not, he must judge for himself. At first the teacher may be disappointed, especially if the pupils have been accustomed to hurry through their work and then, if the result is incorrect, hurry through it again to discover the error. However, better results will follow as soon as the pupils have become familiar with the new situation. The student will learn to take each step more slowly and carefully when he realizes that everything depends on his own work. A splendid opportunity of suggesting methods of checking his results is thus also offered, and any training received in this line is an asset of inestimable value to any pupil. Besides, the average student soon learns to judge of the fitness of a result with surprising accuracy, and this is no mean acquisition to his power. Every pupil should understand throughout that **real accuracy** is absolutely essential, not that anything within a few dollars or cubic feet will do. In particular, it may be well to note that if a decimal point is one place out of position, the result is ten times as large or one tenth as large as it should be—an error which is of no small proportions, and yet is often considered trifling. How many of us have heard the remark, "Oh, I only had the decimal point two places out of the way!"

All of the work assigned to the pupils should be carefully examined, and the pupils should know the

results of their efforts. They should feel that each day's lesson is something that is really important, something that is deserving of the teacher's attention, something that is doing its share to make the pupils what they will later be. Many teachers may object that they have not sufficient time to read all the required outside work—then let them try this, which is even better. When the class assembles, the teacher has prepared on a slip of paper, the results for the day's assignment. While he reads these to the class, each pupil marks each problem on his paper right or wrong ("if it isn't right, it's wrong"). Then the teacher asks those to rise who had not the correct result for the first problem. One of these gives the inventory, another the first statement, another the next, and so on, until the problem is complete. The teacher writes the statements on the board as they are given, not stopping to perform the computations involved, but making each statement explicit to indicate clearly the method of solution. In this manner, those who failed to reach the desired result will see their error as the problem proceeds, and besides will take an active part in the correct solution: If no one had an incorrect result for the first problem, the teacher passes it by and goes to the succeeding ones in the same way. This saves useless repetition and explanation on the part of those who understood the work, and gives an opportunity to those who failed. As a rule, the majority of the class should have the proper results, so that the correcting of the outside work in this manner should not require more than ten minutes at most. The teacher should collect the papers after this exercise, and occasionally examine them personally in order to be certain that the pupils are faithfully checking up their work. The papers need not be returned to the pupils as they have already served their purpose.

Blackboard work in class furnishes one of the best means for the teacher to watch each pupil's trend of thought and guide it into the proper channels. The exercises for this should be of the same type as those given for outside work, and possibly somewhat more difficult. The teacher reads the problem once, while the pupils listen. During the second reading, each pupil writes his inventory in concise and telling statements. The inventory should contain all the information given in the problem, so that any pupil could later re-state the problem from the inventory if called upon to do so. This does not mean that the inventory should be lengthy, but that every word in it should serve a purpose. A typical inventory would be:—

\$5000—cost of house  
20% of cost—desired gain  
5% of desired selling price—cash discount  
Required—cash selling price.

Such an inventory eliminates the necessity of the repetition of a problem, and also the possibility of the misunderstanding of it. Then the pupils proceed to the solution, carefully writing down each step in the work in the form of a complete statement. For example, using the above inventory, the only essential statements are:—

6/5 of \$5000—\$6000. desired selling price  
19/20 of \$6000—\$5700, cash selling price  
Other statements which might be inserted are:—

(Continued on Page 324)

# The Aesthetic Sense in Education

By Sister Mary Paula, S.N.D. de N., M.A.

**A**S taught in the schools of to-day the term "aesthetics" is restricted to a science of the fine arts based on philosophical principles. We may, therefore, define the aesthetic sense as the mental power to perceive and appreciate the beautiful in art. It is not a separate sense in the ordinary acceptance of the word "sense", but it is a distinctive human faculty whereby man may recognize and enjoy material beauty in the works of the creature, and thus be prepared to recognize and appreciate spiritual beauty in the more direct works of the Creator. The aesthetic sense is not the gift of a chosen few. Every rational animal has it in embryo; but, like every other human power, it must be developed by practice if it is to become an important element in character-building. Aristotle anticipated Herbart in realizing that interest must precede effective practice. In the *Politics* he deals with the fine arts as they present themselves to the statesman and social reformer. He would have poetry and music used to convey moral instruction, as the beautiful attracts and secures attention. St. Augustine, likewise, refers to the attractiveness of beauty when he says to his friend, "Do we love anything but the beautiful? What, then, is the beautiful? And what is beauty? What is it that allures and unites us to the things we love? Unless there were a grace and beauty in them, they could by no means attract us to them."

To whom shall we turn for models in the training of the aesthetic sense? Our first answer is, "To the Greeks, since to them we turn for models of almost every type of beauty." Greek methods of education, though not in every way the best, are to be commended for their consistency and impartiality. Holborn says, "It is the even, all-round development of the Greek that is his most marked characteristic. No side was over-developed, nothing was left out. All extremes were avoided. Everything exaggerated, ostentatious, vulgar, was abhorrent to him. Consequently we find Greek Art marked by a reserve, and a restraint, and a refinement that we find in no other art." The training of the Greeks developed not only the physical nature, which man has in common with the brute, but also those which make him a man—his intellectual, artistic, and moral natures. A graphic representation of Hellenic training shows all the sectors of an educational circle—physical, artistic, intellectual, moral—well filled in. It stands for man's complete being, each part of which has received due attention. During the Middle Ages the moral side received most attention. Religion dominated all things. The inner life of man found expression in art making the "Ages of Faith" artistic ages filled with beauty even to exuberance. The love of aesthetic things—poetry, painting, and, above all, architecture—was not confined to the palace or to the monastery; it pervaded the humblest home. Dr. Walsh, the enthusiastic "Poet-laureate of the Middle Ages," says, "Even the village blacksmith and carpenter gloried in making their work as perfect as possible. That they succeeded our museums bear witness; and lovers of art are willing to pay exorbitant prices for a medieval

lock or bolt or a common kitchen utensil." This universal seeking for beauty and perfection undoubtedly improved the mind; yet, if we ignore for our present purpose the eminent scholars, and consider the masses, the sector marked "Intellectual" in our graphic representation of this period must be left blank. The difficulty of obtaining money and books kept from the common people the peculiar kind of information that is generally called learning.

The Renaissance changed the face of Europe, but can we say that it made that face more beautiful? The "new birth" was, in many instances, found to be a pagan birth, so that while art and science walked hand in hand, especially through Italy, morality that had beautified and glorified the Middle Ages withdrew into obscurity. By degrees true art, which can not live in a tainted atmosphere, disappeared with Michelangelo, and is only now coming back to us. The art of the Renaissance was ostentatious, often sensuous in spite of its intellectual finish, which, had it been combined with the spirituality of the preceding age, might have made it the greatest art period the world has ever known. With reluctance we leave unshaded the sector marked "Moral" in our graphic representation of Renaissance training.

Wherever there is life there is movement. The world moves, hence we conclude that its soul did not die with the Renaissance. The Modern Age respects and encourages learning and morality. But what about art? Has the aesthetic sense, a common gift to man, been utilized by him as have his other gifts? Not yet. Someone has said, "On approaching a modern city, one whose aesthetic taste has been even slightly cultivated, feels like crying out:

"Spirit of Beauty, that dost consecrate  
With thine own hues all thou dost shine upon  
Of human thought and form, where art thou gone?"

—Shelley.

How different was the thought of the traveler as he drew near an ancient city or a medieval town, nestling like a gem in an appropriate setting! This fact added to our apparent satisfaction with unbeautiful things in daily life makes us believe that our education left one side of our nature at least partially undeveloped. The artistic sector of our graphic representation of Modern training is at present unshaded. Let us hope that it will not long remain a blank. There are almost unmistakable signs that it will not. Art schools are multiplying in our country, and those of Europe are filled with American students. Aesthetics is a favorite study in every first-class college, and even grade schools have a course in art appreciation. Let us hope, then, that the flowers of beauty will soon be in full bloom, and that we shall not have to wait for generations yet unborn to reap the harvest, and to walk with Wisdom in her "beautiful ways".

How shall we cultivate the aesthetic sense which is to aid us in character-building? In order to do so effectually it is necessary to live in an atmosphere of beauty while pursuing our ordinary avocations. A fish lives continuously in water, but this

mode of life is not the end of its existence; neither is the constant breathing in of beauty the end of man's existence, although it is a great help towards that end, and, if properly understood and rightly used, will eventually lead him to his destined end—Eternal Beauty. Parents and teachers must provide the atmosphere of beauty for the child until he is old enough to choose for himself. The manifold beauties of "God's daughter"—Nature, and of "God's grandchild"—Art (as Dante naively puts it) should be pointed out as circumstances permit. This is not so difficult as some imagine. In the country it is well to teach art from nature; and in the city, to teach nature from art. The child who is familiar with bird and flower, mountain and stream, will delight to see these represented in art; while the one who has studied the ideal landscape will find a double joy in discovering the real.

The training that was begun in the nursery, must be continued in the classroom, where many a teacher has found that the aesthetic sense is a sure as well as a pleasant road to knowledge. It is a road easily entered and willingly traveled; but many from prejudice refuse to take it and choose more difficult ways the obstacles of which often discourage the child and cause him to give up the quest for knowledge. Surround the child with the best in every form of art—public and private—and then watch the development of his aesthetic sense. You will find that the admiration of beautiful forms appears quite early. Lange says, "The child is delighted with the harmony of rhyme and with the smooth movement of measures. He is able to appreciate the charm of symmetrical figures and objects, and to prefer a beautiful face to an ugly one. In addition to this come the well-devised plans of instruction for discovering and appreciating the beautiful in the simplest sensations of space and tone, in geometrical and plant ornamentation, not less than in poem and song. But they are only isolated, elementary aesthetic feelings that thus arise, not strong, unified sum-totals that take root in important well-connected masses of thought, and become stimulated in a greater degree by the entire view of a work of art. That which gives interest and pleasure to the boy in viewing a painting or an architectural work is less the harmony of the constituent form-elements, less the thought realized, than single unessential or accidental parts which lie outside of the aesthetic judgment. The right understanding of a work of art, and the deep and pure feeling for its beauties, first disclose themselves to the youth or man."

(To be Continued in January Issue)

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FOR TEXTBOOKS

# Maintaining Standards in High School Latin

By Rev. Sylvester Schmitz, O.S.B.

THE crisis in the study and teaching of Latin has passed. The rapid and deep-seated changes that affected the educational theory and practice of the country in recent years have likewise exerted a detrimental influence not only on the teaching of Latin, but also on the relative place that Latin has always in the curriculum of the Secondary School. When Professor Thorndike, in the early part of the 20th century, attacked the traditional theory of "Formal Discipline" or what amounts to the same thing, "The Transfer of Training", he challenged the champions of the Classics to defend their position in the educational world.

Scholars and educators in great numbers presently took up the cause of Thorndike and the battle was on. The advances made in psychological research were favorable to Thorndike and his followers. The materialistic theory of education, which holds that the main object of human life is to make a good living, and that studies which plainly help to this end are the subjects which should make up the course of study for practically all our boys and girls, found in Thorndike an educational leader without a peer. Under such leadership the cause of the Ancient Classics seemed hopeless indeed.

Then came the awakening. Realizing that they could no longer depend exclusively upon the traditional argument of "Formal Discipline," the lovers and teachers of the Classics turned a critical eye upon themselves and their methods. This was the first step in the right direction. In the light of this critical investigation they discovered a great many matters deserving criticism, and needing immediate attention and reform. They began to realize that many assertions of their opponents with regard to the methods of teaching and the results achieved were based on actually deplorable conditions in the classroom. These facts thus brought to light, crude and general as they were, only made the champions of the Ancient Classics feel more keenly the necessity of a more thorough and careful investigation or diagnosis of the status of the Latin studies in this country. A number of years elapsed, however, before a suitable plan of action matured.

In the meanwhile the feeling of opposition to the study of the Classics ran high and seemed to increase as time went on. And there was sufficient reason for the storm of criticism that was raised.

Professor William K. Prentice of Princeton University in his article "On the Teaching of the Classics" embodied in a book entitled *College Teaching—Studies in the Method of Teaching in the College*, edited by Paul Klapper, Ph.D., says: "The storm of objections now rising against the study of the Classics indicates clearly that there is a general dissatisfaction with the result of this study.

"Such criticisms do not prove that the study of the classics cannot accomplish all that its advocates claim for it, but only it is not now accomplishing satisfactory results. There are undoubtedly various causes for the depreciation of classical studies. In recent years interest has centered more in studies designed to develop the powers of observation, give knowledge of certain facts, or provide

equipment for some particular vocation to the neglect of those which discipline the mind and impart general culture.

Within the past ten years, the quality of the work being done in Latin has deteriorated to such an extent in our high schools that many educators felt justified in considering the study of Latin a waste of time. Many of them did not hesitate to maintain that the Latin no longer deserves the place it has held during so many centuries; that is is antiquated; that it does not produce power and training in other fields as was claimed by its exponents in the past.

Superintendents, principals and educators began to incorporate these ideas into their school systems, with the result that a cloud of suspicion and skepticism gathered around the hitherto most luminous subject in the curriculum and threatened to obscure forever its past brilliancy and traditional lustre. This skeptical and antagonistic attitude has grown so acute within recent years that the champions of the Classics felt it imperative to plan and undertake an organized investigation of the situation.

But so critical had matters already become, that, even when the Committee of the Classical Investigation finally did launch its gigantic investigation, there were many friends of the Classics who feared that the outcome would prove to be a deathblow to the Ancient Languages. Fortunately, the members of the various sub-committees appointed by the administrative board of the Classical Investigation, seemed to realize the importance of the mission before them and dealt with these critical questions in a very scholarly manner. What the Committee has given us in the General Report is exactly what was needed to follow out the suggestions of Professor Prentice as stated in the last paragraph of the quotation given above.

The General Report of the Classical Investigation is a diagnosis of the status of the study and methods of teaching the Ancient Languages. Whether the suggestions offered are receiving the unanimous approval of the teachers of Latin or not, the writer feels that the Report has aroused considerable useful criticism among the teachers of Latin as well as among principals and school superintendents. The fact that it has awakened in teachers a questioning mental attitude regarding their own achievements and methods of teaching Latin in the past, is the beginning of a movement that may be productive of good results.

This Report has brought home to teachers that the results achieved and the methods employed in the past are far from satisfactory. In fact, less than 50% of the teachers answering the questionnaires sent out by the Committee considered the work being done in Latin as satisfactory.

## The Causes of the Deterioration

Such general deterioration in the teaching and study of Latin and the corresponding dissatisfaction are the result of a series of factors that have been operative for a long time. A critical analysis of any problem that aims to be constructive must trace back to their sources those undesirable effects for

the purpose of prescribing suitable remedies. The subjoined list of factors responsible to a great extent for this deterioration in Latin is not an exhaustive one. The writer aimed to select the more prominent causes, in order to point out certain broad lines by which to direct teachers in their efforts to bring about prompt improvement. It will be noticed that some of these factors affect teachers themselves, others, the curriculum or content of the course of study, others are the faults of text-books, or principals, etc.

The first factor discernible is the rapid growth of the number of High Schools throughout the country with a correspondingly large increase of the number of students who take up the study of Latin. This necessitated an increase in the number of teachers of Latin. But unfortunately, the supply of competent teachers has not kept pace with the demand. This has had a disastrous result on the quality of the work done. Perhaps a great many cases like the following are familiar to you.

A certain teacher in a High School was informed by the Superintendent that she would have to teach Latin the following year. She objected, saying that she knew no Latin, but was told she could learn it during the summer. She received this information in June. Accordingly, she applied to one of our Professors who was at that time located in Council Bluffs, Iowa. Having stated her case, she asked if he would be willing to give her private instructions during the summer. The proposal was accepted and during the course of 8 weeks she received sufficient instruction to enable her to do the work required. She reported later, that she had had great success. No doubt, a great many cases similar to this could be brought to light, if the superintendents and School Boards would state the facts.

A second reason for the deterioration of Latin is the fact that teachers, fearful of evil consequences, financially or otherwise, make it a point to keep the percentage of failures as low as possible. A large percentage of failures seems to reflect upon the teacher and the methods employed. Superintendents, and more often School Boards, do not realize that the Latin Language is very difficult. And quite naturally, are apt to look with suspicion upon the teacher who has a high percentage of failures. It is easy to see then why so many teachers sacrifice standards for quality of the work in order to keep a clean record for themselves.

Another important factor in bringing about this deterioration is a misapplication on the part of teachers of the principle of **motivation**.

In the face of the continually growing dissatisfaction with the study of Latin, teachers, in their efforts to make the subject interesting, go the opposite extreme. Instead of telling the students that the subject is difficult, that a great deal of **study is required** on their part in order to succeed in it, they make the study of Latin mere play work. They sacrifice work for the interest, and imagine they are accomplishing wonders if they can arouse the student's interest in a Latin card game, or can develop in the student sufficient skill in manipulating Latin verb forms that he can tag an ending of a verb to the proper tense and number of the verb, the stem of which is prepared on a card for the purpose. And all this, too, with the aid of a book. And then as a

climax to it all, perhaps the teacher will give the student a grade on his ability to play these games or to complete such verb paradigms. The student, of course, gets the impression that Latin is easy.

Listen to Andrew F. West, Dean of the Graduate School of Princeton University, in an article entitled "The Study of Latin" published by the American Classical League:

"The second theory of education may be called sentimental. It rests on the idea that all education must be made attractive and pleasant, because otherwise the pupil will not be interested in his studies and therefore will not make good progress. This is an extreme reaction from the materialistic theory."

(To be Continued in January Issue.)

## HISTORY AND HISTORY-TEACHING

By Sister Mary Gilbert, J.M.

**M**INE may be a case of a fool rushing "in where angels fear to tread." Yet I have seen results so gratifying from an experiment in history that I feel as if I must pass it on to others, even at this time when school boards seem groping around for something novel in history-teaching.

A few years ago when I took over the supervision of a school, the eighth grade teacher told me that she could not win her pupils to like history. Dress her subject as she might, serve it ably as she well could, her pupils learned their history, but they never liked the subject.

"Let me try in the lower classes," I remarked, "the trouble may be there." As I spoke I was thinking of a period of preparation for my First Holy Communion that extended over two years, and I recalled that familiarity bred contempt for that book reviewed so often. The feeling is not one of taste but of psychology. I accordingly began at once to write biographies of the NATION BUILDERS of our own state. There were Schuyler's Mansion and Johnson's Hall, and what State has not their counterparts? The pupils eagerly visited these homes, they listened to traditions in connection with them. They saw the tomahawk mark on the stairway of the Schuyler Mansion up which one of the women of the family had escaped with her babe. The parents caught the warmth of their children's enthusiasm which reacted favorably on the pupils and inspired them to greater research work.

From the men whose homes could be visited to others a little more remote was but a step. The human element appealed to the class and the class responded. From Colonial days to the Revolution the children went happily. Nor was each biography a mere sketch of the famous men's lives. Around each builder were grouped the chief events of the period; a system which made the child conversant with the entire history of the United States by the time the sixth grade was completed, for the biographies ran through the fifth and the sixth grades. That class fed on biography was the solution of the eighth grade teacher's problem—it liked history. The succeeding classes, likewise fed on biography, liked history.

The human appeal is a live appeal. Besides it is sound pedagogically. It leads the children from the known to the unknown, and when the work of the higher grades is begun, the pupils are prepared to link up our history with that of our ancestors beyond the Atlantic.

There is another aspect of the question that this method favors. The tendency today in history-teaching is to shorten the treatment of the periods of discovery and exploration. Why should we deprive our children of the glorious Catholic background of OUR NATION'S STORY? Question even a high school pupil on these two periods and you will generally find that his notions of them are very hazy, if not quite erroneous. He will likely describe De Soto's explorations as a staged parade through the southern part of the continent with banners waving and plumes floating in the breeze; the "greedy Spaniards" marching onwards to kill Indians and seek gold. Nothing is farther from the truth than these garbled text-book accounts of heroes, for the Spaniards did deeds more wonderful than Ulysses, or Agamemnon;

(Continued on Page 319)

## Training Students to Choose

By Rev. E. F. Gareschè, S.J., M.A., LL.D.

IT were well indeed that all our devoted Catholic teachers, whatever the special subject of their teaching, should have also besides their technical knowledge a thorough realization of and a practical estimate of the difficulties and dangers no less than the opportunities and advantages which will meet their pupils when they leave the doors of school. Religious teachers in particular have often to make a special effort in order to realize adequately the life which their pupils will lead in the world. From the seclusion of a religious community that world, with its temptations and trials, may look far otherwise than it does to the men and women who are actively struggling in its malestrom. Yet it is for life in the world that most of the pupils in our schools are being prepared, and it is there that the fruits of our educational system are tried and tested, approved or found wanting.

Moralists in every age have been justified in speaking out against the dangers of the world, its illusions and pitfalls. But it is doubtful whether the interest, the attractiveness and distractions of the world were ever much greater than at present. So far as wickedness is concerned, it is difficult to draw comparisons. But in point of allurements, distractions, diversity of interests, our times seem to bear away the palm of history.

In fact we have all the old means of entertainment and amusement, we are heirs of all the ideas, true and false, of the centuries, an indefatigable news system acquaints us every morning and evening of the chief happenings of the entire world, amusements of every sort are multiplied not only as to number but as to kind. The radio, the moving picture, all ways of swift transportation and inter-communication, have so augmented the facilities for amusement that this seems to have become one of the chief businesses of mankind.

Now worldliness is dangerous, not only because it makes men and women love too much this present life, but also because it inclines them to forget the hereafter. No man can serve two masters, God and Mammon. For either he will neglect the one or the other. If he serves God, he must sacrifice to some degree the pleasures and interests of this world. If he serves Mammon, he will inevitably neglect and disregard the interests of God.

Thus, life is nowadays, what it has ever been, but to a greater degree, perhaps, and in more multiplied instances, a constant choosing between the side of God and the side of the world. Those who cleave to God must constantly elect to give up something of the world, allurements and amusements, even innocent ones. But those who devote themselves frankly to the world will inevitably give up and sacrifice what belongs to God.

One of the most important elements then, in training our pupils for life, is evidently to develop in them the habit and power of deliberate choice by which they will be strengthened and fortified to a degree which will enable them to choose consistently and deliberately, so far as their duty goes at least, the things that are God's. It will be profitable and interesting for all Catholic teachers to

consider with themselves just how far their way of dealing with their pupils is an education, so to say, in deliberate choice, a training of the will and a strengthening of the character which will dispose and enable them when the occasion arises to choose the things which are of God.

The will, of course, is strengthened by exercise. In its own way it responds as surely and as definitely to exercise as does the muscle of the arm. Every time the will is induced to make a right and deliberate choice, it becomes just so much stronger to make such a choice in the future. On the contrary, if the individual is saved the trouble of making choices, or allowed no opportunity to do so, the will inclines to become weakened and inert.

Now candor compels the student of present day education to confess that the mere routine of classroom teaching does not tend in itself to exercise the faculty of choice. We are not speaking now of the preliminary choice of a pupil between courses or subjects. In this regard more and more opportunity is given for election. But we speak of the ordinary work of the classroom day in and day out and of the contact of pupil with teacher during the school hours and outside of them. Do these as a rule tend to cultivate in the pupil the deliberate habit of choosing according to principle and from personal initiative? If they do not, then our training should be supplemented by some definite exercises for the strengthening of the will and the cultivation of the habit of choosing conscientiously and rightly.

It will not do to say that classroom exercises, from the nature of the case, exclude this training of deliberate choice. It is not so much the exercise of the classroom as the attitude of the pupil which effects this training. Two pupils may sit side by side in the same classroom, subject to the same exterior influences and compulsion. One may be quite passive and without any personal volition except a wish to avoid trouble and to comply with whatever has to be complied with. The other may be constantly exercising his will in acts of deliberate choice to overcome sloth, to keep attentive and diligent, to co-operate actively and from principle with everything the teacher suggests or directs. The one pupil is constantly strengthening his character, the other merely drifting with the current and acquiring a habit of drifting which will be a severe handicap in after life.

The attitude of the teacher would seem to have much to do with the attitude of the pupils in this regard. Some teachers stimulate the will of their pupils to active co-operation with their efforts. Others seem to dominate and subject the wills of their scholars so as to leave them little personal volition or choice of any kind. Others still, of course, create a sort of anarchy which is neither active co-operation nor passive compliance. There is no need to say which of these three classes of teachers are training the child most effectively for after life. Yet, strange though it may sound to say it, the least effective of all these three attitudes of the teacher as training for life, an education in

deliberate and rightful choosing, is that of the one who dominates and subjects the will of her scholars so as to discourage in them any habit of deliberate choice.

So far as maintaining discipline is concerned, keeping order, and even insuring the performance of allotted tasks, it must be confessed that the teacher who dominates and subjects her scholars has the easiest time. It is the quickest and surest way to secure uniformity. On the other hand to train children to choose, to cultivate in them the spirit of self reliance and individual responsibility requires, undoubtedly, much more effort on the part of the teacher, all else being equal. But if the teacher vividly keeps before her the circumstances in which these children will be in after life, the temptations that will surround them, the many occasions they will have for exercising the right choice when to fail to do so may ruin them body and soul, she will think it worth while deliberately to set about training them to personal initiative and to the habit of conscientious choosing.

Merely to call attention to this need and opportunity on the part of the teacher is a step towards meeting it. The details of the process have to be studied out by the individual teacher, who, if she keeps in mind the after life of her pupils, will find many ways of training them to choose for themselves while at school so that they may choose wisely in after life.

The very attitude of the teacher has, let us repeat, a great deal to do with the attitude of her pupils in this regard. If they see that she insists on their acting merely by her say so and following her directions because she has given them, they will acquiesce in this attitude and their law will be the will of the teacher, not because to obey is right and because they choose freely to do what is right, but because it would be dangerous to do anything else and it is easier to submit than to take the consequences of refusing.

But if the teacher makes use of the discipline of the classroom to accustom them to obey because to obey is right, and to disobey, evil; if she keeps constantly in mind the need of developing in the children, little by little, and with much patience, the sense of personal responsibility, and the duty of choosing rightly for the love of God and for conscience's sake, she will succeed in some measure. Any degree of success in such a matter is a triumph and an achievement because it will have great consequences in after days.

We ought to be more solicitous to give this sort of training in proportion as we see that it is difficult to do so, for the very reluctance of the child to learn to act reasonably and choose conscientiously is a sign of the necessity of such training. The truth is that the inertia of human nature itself makes everyone slow to learn the habit of conscientious choosing. As a rule boys and girls and men and women as well have a tendency to drift with the current, to follow the line of least resistance and to act less from conscience and honor than from present convenience and expediency.

Knowing this we should redouble our efforts to train our pupils to the intelligent use of their own free will. We should make it a point of honor with ourselves to give them this advantage, nay this

necessary equipment for after life. It will be one of the most precious of preparations which the school can afford to them and the lack of it will go far to discount and overbalance any other benefit we can give.

Look abroad over the world outside the doors of school and see the various paths in which at this present moment the former pupils of our Catholic institutions are walking or wandering. Some, faithful to the instructions they have received, are worthy Catholics and good citizens. They do their duty to God and man and are, as Christ has bidden them to be, the salt of the earth and the light of the world. They support the Catholic schools, they take due part in Catholic activities, they are the credit and the consolation of the teachers who sent them forth after patient years of training and instruction.

Others, not so many to be sure as the first, but numerous enough for all that, are drifting precariously so far as religion is concerned, caught by the currents of the world and getting apparently farther and farther away from the Faith and the loyalties of their school days. They weakly compromise, where there is a question of religion and principles, with the spirit of the world. They have, apparently surrendered to influences which carry them farther and farther away from the Church. Little trace of the Catholic training they received while at school is now to be found in their life and actions.

What has happened to this second class of our graduates? Evidently the choice was offered them which is offered to every man who goes out into the world, between Christ on the one hand, and the world, the flesh and the devil on the other. They are not choosing wisely nor conscientiously. They have either drifted with the current or have deliberately taken sides with evil. What is the reason why some of our pupils thus go astray while others remain constant and true?

The most fundamental reason, of course, is the freedom of the human will. In every group of graduates some may be found who deliberately and of free choice depart from the teachings of their school days. Yet is it not true that with more effective training in right choosing, we might greatly reduce the number of those who thus go astray? If we bend our attention more on that effective training for after life which consists in developing the will, and exercising the power of right choosing, we could fortify and save some of those pupils who now, more from weakness than from malice, go sadly astray.

All these remarks are not by way of belittling the great and signal good that is already being accomplished in our Catholic schools, a good which is incalculably great. Rather we wish to direct the attention of our teachers to an element of training which in the stress diversity of present day education is likely to be a little neglected. Let us train our children deliberately and constantly to the habit of right choosing. It will crown our work of education.

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## Miss Toknow and Mr. Todo

By Sister M. Louise, S.S.J., Ph.D.

**Editor's Note:** The author of this article is on the teaching staff of the Sisters College of the Catholic University of America. She is conducting two courses there this year and is also writing a language series for the Catholic grade schools.

THE title of this article was suggested to the writer after a critical examination of the English text books now flooding the educational markets. The content of the texts beautifully bear out the method used by instructors in the class room. The plan of instruction is divided into **expression activities** and **non-expression activities**. Expression activities will always result in good usage of the language, and give a certain amount of efficiency even to young pupils for the correct expression of thought; whereas, non-expression activities will result in language technique, merely, and the child will be utterly helpless to express his thoughts easily and fluently. **Expression** is the act of doing; **non-expression**, the act of knowing without doing. We must know God, before we can love and serve Him; but to know Him, and not love and serve Him, brings us no results. To know what virtue is, and not practice virtue, is similarly fruitless. "What will it profit me if I know Thy law and keep it not." These examples will serve to show that the non-expression activities are necessary, but fruitless unless followed up by the expression activities. It is necessary that we know the technique of the language, but the major time should be devoted to the functioning of its good usage in actual expression situations. The **non-expression** type in English is to teach good language technique through activities that do not involve actual expression situations, and mean nothing more than an abstract drill such as we find in most of the text books, and which seem to satisfy the average teacher of English.

Let us suppose that the instructor has taught the class all the mechanics of good letter writing. The pupils may be able to show on the black board the different parts which go to make up a letter, business, social, or otherwise. If the subject is then dropped, and the instructor takes for granted that this particular line in English is sufficiently considered, we have a **non-expression activity** and Miss Toknow is separated from Mr. Todo. Miss Toknow and Mr. Todo must wed, and "live together ever afterwards." The Rev. Expression must perform the ceremony, and it is done in this way: After having mastered the technique of letter-writing mechanics, and the instructor is satisfied that the pupils KNOW the laws, then the laws must be put in practice in actual expression situations. For example, the boys need some article for their base ball club. Every boy in the class is to write a letter, ordering this article. The boy who can produce the best letter in every detail is honored by having his letter mailed, and as a reward he might be exempted from paying his share of the article's cost. The superintendent, or a clergyman, or some distinguished person is to be asked to address the students. Each pupil in the class is to write a letter, inviting the person in question. Letters signed by figures rather than names. Let the teacher ask the guest to select the best written letter in the group, and make a reply to that student. No prize is necessary. Sufficient for that student that his was the selected let-

ter, and that he had the recognition of a reply. Supposing there is a school paper, let the pupils in this class have the privilege of writing an article, then choose three of the best for publication. Suppose a member of the class is to give a birthday party, and the entire class is invited to this social function. A class gift is to be presented to the host. The teacher will have each member of the class write a note of acceptance; that note which is most efficiently executed will of course be the prize production, and this pupil should be exempted from paying his share for the gift. Such expression activities as these should function in situations which come into the lives of the pupils. It is only when expression activities follow the non-expression activities that we can hope for any permanent results.

Again, let the instructor give information on a certain topic, then ask the pupils to write the best possible report of the talk. In the oral line, have pupils report upon information that has been collected concerning the organization of an English Club; or the doings of a birthday party. Let pupils who have had instruction in parliamentary law, participate in a debate. These expression activities should be allowed the major time plus, over the non-expression activities.

The only object in acquiring a knowledge of correct technique and form is to be able to use this knowledge in expression activities which function in the actual situations of life. Language text books to be of value should correlate the pupil activities with actual usage.

The writer audited a class where a recitation something like the following took place:

Teacher: Charles, read sentence one in exercise ten, and supply the correct form of the verb SEE in the blank space. Charles hesitated, then with a question mark on his countenance, read the sentence, supplying what he thought the correct form, and in just as lifeless and uninteresting a way as Charles put it, the teacher nodded assent; and continued the work by asking James to name any sentences in the exercise that had compound subjects. James read two sentences, and the recitation continued until this uninteresting and perfectly profitless exercise was finished. The text used was examined and like many of its kind, its pages were filled with drills of the abstract type: Are the following sentences right or wrong? Fill the blank spaces with correct form of verb come; Convert the adjectives of sentence five into adverbs.

The psychological principles involved in the process of learning are not borne out by such abstract drills as these. Vital motives and content situations which are necessary to promote permanent learning, are wanting. They utterly disregard the relation of knowledge to use, and remove activity from its normal performance. We do not mean to imply that knowledge is not the antecedent of the function, but what we wish to prove is that "knowing and doing should develop together."

Few is the number of English text books that do not separate knowledge of language technique. However, there is a class of **non-expression** activi-

ties which is commendable. These are exercises where the student is coached to revise his own work; where he is allowed to judge and criticize the oral and written expressions of his classmates; where he is encouraged to notice the speech of others on the streets, the play ground and the home. But very few such assignments appear on the pages of English texts. The writer does not mean to imply that non-expression activities have no value, but simply that training in Language technique should be in situations where it functions normally. If the teacher realize that she is, at least, partially responsible for the child's ability to use his mother tongue, she will see that the training activities be applied to the kind of situations in which language functions. This is the psychological principle that underlies all learning. "Knowing and doing should develop together."

This survey of the English texts reveals their outstanding weaknesses in the light of pupil activities. It would seem that a revision of these texts is imperative. A model text would minimize the assignments devoted to non-expression activities, while correlating the expression activities with the regular school work. But it is well for us to remember that those who use text books for the instruction of their classes, also have a responsibility.

As strong as the influence of the text book is in the class room, the influence of the correct type of instructor, is stronger. What may not the tactful, energetic, live teacher do to make the dead messages of the text breathe and have life! The maker of the improved text should create and develop a more scientific and artistic product than at the present time is available. The writer or maker of such a text should be a psychologist, and the text should be based upon sound procedures psychologically. A minimum course should be presented with abundant supplementary matter.

There is a tendency in the world of education to curtail the eight grades of the elementary school to six. It would seem that this should not be a difficult proposition, provided there be a METHOD of instruction in these grades. As far as the department of English is concerned, the writer can see that this would be easy of accomplishment. The child begins talking in his second year, and he continues to talk for four years before entering school. It would seem that after these years of practice it should be time for the child to receive definite instruction as regards his speech. The number of errors in children's language is not so great. From twenty to thirty, perhaps. In the first primary grade most of those common errors can be eliminated. Rules should not be given to any of the grades in the primary department, but these children should be told how to express their thoughts correctly, and they will be able to do so by the SOUND RIGHT method if repetition be continued.

The school for these children should be a play house where they can be happy and allowed to play. These games should be language games. Since children love to play, we must take that as the cue for their instruction in language. For example: "Mary, will you tell us what you saw on your way to school this morning?" Mary replies: "I seen a man . . . I seen two dogs . . . I seen birds flying . . . I seen an automobile running away." The

teacher calls upon others of the children until she finds a child who says: "I SAW, etc., etc." Then the teacher commends this child for her correct expression, and she tells the children that Anna used SAW not SEEN. That it is not correct to SEEN anything. But here the teacher must be careful not to give any rules or reasons, other than the fact that it sounds better. Now, the teacher will continue to question, and every child will say I SAW, and after this is repeated twenty or thirty times, depending upon the number of children in the class, and a game organized and played for several days, I SAW will begin to sound right to these children, and they will never employ SEEN where SAW should be used, and they know no reason for it except that it SOUNDS RIGHT. The teacher will have a six year old child reporting to her some morning: "My mamma said she SEEN a strange dog about the place"! These children are quick and impressionable, and will know when the "old folk" do not speak correctly. All sorts of language games should be invented for the children until the common errors in their speech are eliminated. The entire instruction in the primary department should be of the expression type and that which functions constantly in child situations.

If this method of language instruction is continued for three years in the primary department, these children will have the correct expression of words in their little world of language; and when they enter the Intermediate Department (grades four, five and six), they can easily do the required work of that department in two years. Now, if Language is handled correctly in this department, one year of technical Grammar in the Grammar Department (grades seven and eight), will be sufficient. Children are too old when they enter High School. A child should be ready to enter high school in his thirteenth year, and college in his sixteenth year. Many have done it, and are doing it, and these have nothing more than ordinary brain calibre. What they do, why not the multitude? In this case we would have more students aspiring to a college education. A remedy: Eliminate certain of the fads, and put more time on the solids. Fire children with an ambition to give their time, at least two hours of it, outside of school hours, to study, and incidentally keep them off the streets and away from the theaters. A good picture once a week should be sufficient for children's entertainment, taking into consideration the fact that many items of such nature come their way incidentally.

The writer suggests a language book correlated with reading for each of the three grades in the primary department. Granted that the work of this department be carried out faithfully with these texts as a guide, then the fourth, fifth and sixth grades of the intermediate department can be done in two years, hence the three years work of this department would be condensed in two language books; the higher having a supplement which could be used for a third year in case the three years are not condensed. Likewise, a text in Grammar for the Grammar Department which could be completed in one year, and in case this department would require two years, then use the same book for the second year. A teacher's hand book for each department for a guide in the work.

CHARACTER FORMATION IN THE  
PRIMARY GRADES

By Sister Leona Murphy, S.C., A.B.

(Continued from November Issue)

Nature is one of the child's earliest teachers. Many a boy knows long before he goes to school, especially if his environment is rural,

"How the robin feeds her young,  
How the oriole's nest is hung,  
Where the whitest lilies blow,  
Where the freshest berries grow,  
Where the ground-nut trails the vine,  
Where the wood-grape's clusters shine;  
Of the black wasp's cunning way,  
Mason of his walls of clay,  
And the architectural plans,  
Of gray hornet artisans."

The child is not under the influence of the religious teacher very long until he is able to see the First Great Cause behind everything in nature. The child who

"Finds tongues in trees, books in running brooks,

    Sermons in stones, and good in everything," bids fair to be able to commune with God on beholding any of the beauties of nature, and if he acquires the habit in childhood how much of spirituality, of reverence, and of refinement will characterize him later in life! Since all nature is the handiwork of God, should not a study of it bring the child nearer to Him? Should it not develop in him characteristics that have an almost divine kinship?

The young scientist must learn to observe carefully, to make accurate reports of his observations, to avoid guessing and exaggerations concerning scientific facts, all of which are necessary pre-requisites for the summaries or generalizations that find expression in principles at the close of the lesson. It is not difficult to see that the child is daily acquiring a higher regard for truth; he is learning to suspend his judgment until he is satisfied that he has arrived at a knowledge of the truth; he is habituating himself not to be too positive in his assertions, lest in the light of greater knowledge he may have to change or modify his statements. Note the beautiful lesson which Tennyson teaches when he says:

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower,—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

If the scientific study of nature enables a child to use his own reasoning power and thereby arrive at independence of thought, will it be unreasonable to suppose, that when he discovers that nature is always strictly obedient to law and order, a respect for authority and an observance of the law will become an important part of his own daily program?

Even the child of the primary grades learns something of the economic values emphasized in nature study. He soon learns to recognize that God made everything in nature to serve man, either directly or indirectly, and that he is under the moral obligation to conserve natural resources. Longfellow brings this lesson home, very beautifully, in the "Birds of Killingworth." Bryant, too, in his "Planting of the Apple Tree" teaches a wonderful lesson which even a second grade child is able to understand:

"What plant we in this apple-tree?  
Sweets for a hundred flowery springs  
To load the May-wind's restless winds,  
When from the orchard row, he pours  
Its fragrance through our open doors;  
A world of blossoms for the bee;  
Flowers for the sick girl's silent room;  
For the glad infant, springs of bloom,  
We plant with the apple-tree."

"What plant we in this apple-tree?  
Fruits that shall swell in sunny June,  
And reddens in the August noon,  
And drop, when gentle airs come by,  
That fan the blue September sky,  
    While children come with cries of glee  
And seek them where the fragrant grass  
Betrays their bed to those who pass  
    At the foot of the apple-tree."

"And when, above this apple-tree  
The winter stars are quivering bright,  
And winds go howling through the night,  
Girls, whose young eyes o'erflow with mirth,  
Shall peel its fruit by cottage hearth,  
    And guests in prouder homes shall see,  
Heaped with the grape of Cintra's vine  
And golden orange of the Line,  
    The fruit of the apple-tree."

Let the children learn to listen to the stories of nature, and whenever the lesson affords the opportunity, let the teacher help the children to get the message. No other subject of the curriculum, save religion, has an influence at once so elevating and refining.

**Drawing and Writing** bring the activities of mind and eye into very close relationship, and influence the hand to give expression to both. Accuracy of observation and skill in reproducing demand patience, perseverance, and infinite care; and long hours of practice afford ample opportunity for the formation of habits that will very naturally carry over into all activities which call for an exercise of these virtues.

**History** in the primary grades is taught mainly through stories in the form of biography, and really classifies under reading or literature. The child loves to listen to the wonderful events in the lives of great men in Church and state whose noble example has kindled the zeal of the missionary, and has developed an intelligent patriotism capable of heroic self-sacrifice,—virtues that command the admiration of angels and men.

**Arithmetic** is a course in elementary logic, an exercise of the judgment and reason in arriving at an accurate and reliable conclusion. Training the child to solve the problems offered by mathematics develops in him quickness of comprehension, the power to proceed logically from known conditions to the unknown, clearness and independence of thought, and skill in the use of fundamental operations,—all for the purpose of arriving at truth or certainty. Dr. David Smith says, "The fact that the child finds a positive truth or an immutable law at a time in his development when he is naturally filled with doubt and with the desire to investigate has a value difficult fully to appreciate."

**Language** is a universal art acquired in infancy through association and by imitation, and forms a medium of expression for the communication of ideas. Is there any other agency of transmission that could take its place in the higher and holier aspects of thought? Does not the lack of a sufficient vocabulary actually prevent the thinking-out of lofty and noble ideas and the making of those fine discriminations in the analyses of thought that always contribute so liberally to intellectual pleasure? The influence that language has upon the character of a child can be measured only with great difficulty. Think of the poor child who must listen all day long to blasphemous, scurrilous expressions from those he should love and reverence most! Does he not soon learn to imitate them? Even though he is not fully conscious of the meaning of his words, do they not build up in him, in a comparatively short time, a depravity that is shocking? On the other hand take the child accustomed to kind, simple and unaffected language, how gentle, refined, and courteous he is in all his ways! No other subject of the curriculum has such general power of reflecting character, becoming as it does an intimate part of every lesson of the day. True nobility and sincerity of heart ever manifests itself in the cheerful countenance, in the pleasant unaffected smile, in the clear, distinct and gentle voice, and in kind and sympathetic language.

**Speak Gently.**

Speak gently! It is better far  
    To rule by love than fear;  
Speak gently! Let no harsh word mar  
    The good we might do here.  
Speak gently to the little child;  
    Its love be sure to gain;  
    Teach it in accents soft and mild  
    It may not long remain.  
Speak gently to the aged one;  
    Grieve not the careworn heart;  
    The sands of life are nearly run;  
    Let such in peace depart.  
Speak gently, kindly, to the poor;  
    Let no harsh tone be heard;

They have enough they must endure  
Without an unkind word.  
Speak gently to the erring; know  
They must have toiled in vain;  
Perhaps unkindness made them so;  
Oh, win them back again!  
Speak gently! 'Tis a little thing  
Dropped in the heart's deep well;  
The good, the joy, which it may bring,  
Eternity shall tell.

**Physical Culture** has taken a prominent place in the curriculum in the past decade. Its prime object is to conserve the health and physical vigor of the American people by means of formative exercises through directed movements for correct position, sitting, standing, or walking; for correct breathing; for graceful movements, which will secure benefits to every part of the body; for giving suitable bodily expression to the emotions, and for purely recreational advantages.

Every normal child loves to play. Nature has given him this instinct for the purpose of developing and controlling the nervous and muscular mechanism of his body. Even the small child delights in companionship in his hours of recreation, and soon he will take part in sports, and games of co-operation which will involve much character training,—submission to laws or rules of the game; fair play; generosity towards opponents who do good work; bearing defeat bravely; courtesy to the victorious; moderate joy in success; and loyalty to one's team. If these activities are not carried to excess, and due regard is paid to the proprieties of life, the nation can look forward with pride to her sons and daughters well-developed physically, mentally, morally.

#### Music.

O Music, Heav'n-sent Messenger!  
Thou com'st to earth with sweetest voice  
To bid the nations to rejoice  
And praise the God who sent thee.

Is it possible to estimate the value of good music on the formation of character? Why does music exercise such a wonderful influence not only over the human spirit but even over the human body? Since music is the language of the emotions, it seeks to express the outpourings of human nature by the adaptation of sound to meaning, thus finding a medium of expression for joy or sorrow, happiness or misery, pleasure or pain, gladness or grief. Music becomes the handmaid to religion in the sweet and solemn cadences that breathe of faith, hope, and love; to patriotism in the regular pulse of fife and drum that stirs the blood, subdues fear, musters up sufficient courage to brave the enemy and even death itself, thus leading armies to victory.

Whether music is considered as an art, a language, or a science it possesses all the values common to these subjects in building up character; while the tendency of art is to ennoble and refine the raw materials furnished by nature, the lofty ideal furnishes the inspiration necessary to gain the heights, and science, cold and accurate as art is exuberant, acts as a check maintaining the equilibrium so necessary to perfect expression.

Little children look forward to the singing lesson with great pleasure. They have known the influence of mother's crooning song and the ready response with which it was always accompanied. In school life the song that suits Dame Nature's mood will give joy and gladness to the young minds. They will learn to appreciate the music that is manifest in the whistling wind, in the sighing zephyr, in the roar of thunder, in the storm-king's blast, and in the sweet calm that inevitably follows.

Once the musical training has begun children soon learn to discriminate between the false and the true in the family of tones; to appreciate melody, harmony, rhythm, and modulation to a wonderful degree. The discipline of mind necessary for success in the study of music will of necessity develop desirable habits and responsive feelings and the latter, like the strings of a golden harp, need only to be pitched to produce exquisite harmony.

"God is its author and not man. He laid  
The keynote of all harmonies. He planned  
All perfect combinations and He made  
Us so that we can hear and understand.  
He sent His singers upon earth  
With songs of gladness and of mirth,  
That they might touch the hearts of men  
And bring them back to heaven again."

#### MUSIC READING AND ROTE SINGING

By Rev. F. Jos. Kelly, Ph.D.

SHOULD children be taught to read music in our schools, or to sing music by rote? This is a much debated question, which has strong advocates on both sides. Some favor rote singing entirely, arguing that all time spent in teaching the reading of notes to children is lost time. Others favor rote singing in the first few years of the child's school life. Still others will have no rote singing of any kind and they argue that although the process of teaching children to read notes before attempting to sing songs is a laborious one at the beginning, yet one reaps the reward later, when children are able to read songs at sight. Aside from the question of results obtained in each case, there is no doubt as to the proper method dictated by educational standards.

No one will deny that nothing is added to the mental equipment of a child who is taught to sing by rote. It is a parrot system, and should have no place in educational method. Music should be taught in our schools for its cultural value, and anything that does not tend towards culture in the teaching of it should be avoided. If there is anything cultural in the teaching of songs by rote, I fail to see it. It is not only drudgery work for the child, but it is more than slavish work for the teacher. And when the teacher has succeeded in teaching the child a song by this method, what has she added to the mental equipment of that child? Absolutely nothing at all. Such a method violates all the fundamental principles of pedagogy based on the philosophy and psychology of education.

The work of the singing teacher who instructs children in the reading of notes is not an impossible one as those who uphold rote-singing will lead us to believe. Singing in schools is an educational process and has a great educational value, and therefore should be treated by the same principles that govern the teaching of other branches in the educational system. The child is developed in many directions when it is taught to read music readily. Physically he is benefited, his perspective faculties are developed, and his artistic taste is brought to the fore. It is sad that music in many of our schools is used only as a means of recreation. Music in the old systems of education was an integral part of the equipment of every educated person. So today it should be an integral part of the school equipment, and given its allotted time along with the other branches of the curriculum. What is the reason for the great indifference manifested by most of our people today towards what is really worth while in music? Why is music taste at such a low level among the masses of the people? It is due to the fact that music was not taught properly in the school, the taste for good music was not developed, and its unimportance accentuated by using it as a relaxation between class periods, or considering it as a recreation. I will not be far from the truth when I say that this low appreciation of what is really good in music is due to the obnoxious system of teaching singing by rote. For by this latter method the child receives no knowledge that it can carry with it after its school years to develop in adult age.

Music has a place in the education of the child. If we consider the status of music as a definite study in the school as fixed, we owe to its teaching the same systematic and definite organic instruction as is found in other long established branches. The part of the music teacher in the school is not an easy one, for the demands made upon teachers today require great breadth of training and a devotion to the work. Enthusiasm and joy must emanate from the teacher to secure a response from the class teacher. To quote one who has given much study to this. There must be encouragement at every step and at each moment of the lesson; this alone is a great strain on the matter: "Much depends on the time and effort given by the teacher to the preparation of the singing lesson. Such preparation is as necessary as preparation for any other lesson, and the requisite time should be given to this preparation as well as to the other work of the class room. There seems no longer to be any question as to the frequency of singing periods, for all recognize the advisability of making each day attractive by its singing lesson, but one is forced to protest that so little time is devoted to this most cultural of branches. Surely the lives of our little ones, for the first three years at least,

should be one bright happy song, and a twenty minute period daily seems to be the minimum of time that should be given to the singing lesson."

It is not as a branch suited to discipline the mind that may become most in education, but as a fine art adapted to develop those aesthetic powers which are so necessary to wholeness of character and yet so apt to be neglected for the more showy accomplishments of the intellect. The importance of this aesthetic culture must be the basis of a plea of any art as such. And in beginning the inquiry as to what form of aesthetic culture is best suited to school life, it must be observed that the fine arts are severally the same in essence, and vary only in manifestation. This seems almost an axiom, so frequent and familiar in literature and conversation are parallels between poetry and painting, poetry and music, rhetoric and architecture, painting and sculpture. The most ancient writers on rhetoric regard music as a branch of their art kindred with grammar; and since in their time it was little more than a labyrinth of arbitrary rules in which no traces of right system can be detected, it is not strange that they should have ranked it no higher; could the works of the great modern masters have appealed to the exquisite Greek sensibilities they would have doubtless classed it with the highest reach of spoken language, eloquence. Indeed music begins where speech ends, in the utterance of those finer shades of thought and emotion which words cannot express. Archbishop John Lancaster Spalding of happy memory thus speaks of music: "Music is the food of the soul in all its most exalted moods. No other art has such power to minister to the sublime dreams and limitless desires of the heart which aspires to God."

#### A SERIES OF PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS.

By Sister Mary Octavia, O.S.D., Ph.B.  
LESSON THREE.

##### THE ESKIMO.

Eskimos belong to the great family of yellow people. They look much like the Indians but have slanting little black eyes and yellowish-brown skin. They are of medium height, very strongly built, and have black hair. The word "Eskimo" means one who eats raw meat. The girls and boys of this cold region have many games. They play in the snow and ice, slide, make tiny sleds and huts, throw spears and shoot with arrows. They have pretty toys carved out of ivory tusks of the walrus.

##### FOOD.

The Eskimo lives by hunting for he cannot raise corn or wheat to make bread. For a few weeks in summer the sun thaws a little of the ground and the Eskimo sees pretty flowers blossom. Then he hunts for berries. He gets most of his food from the sea and the ice that covers it. The favorite food is the flesh and fat of seals, white bears, whales, seabirds and fish. The Eskimo drinks oil or melted fat. He likes it well. The Eskimo moves from place to place to find food. He likes to live with a few neighbors so as not to kill off food too quickly. He spends his whole life in getting food and keeping warm. With the help of their dogs the Eskimo catch hares.

##### CLOTHING.

The Eskimo's clothing is made entirely of the skins of animals. The women make soft garments for the babies and younger children by sewing together the young seals' velvety skins. Their needles are made from the bones and their thread from the sinews of animals. The men and boys wear shirts, trousers, coats and boots made of bear-skin or sealskin, and caps and mittens of the same material. The women's clothing is made of the skins of birds, foxes, and seals neatly sewed together, and their coats have hoods in which they carry the babies. Even in summer the Eskimo wears the skins of seals to keep warm. When the coldest days come, two suits are put on. The inside suit has the fur turned toward the body and the other has the fur outside. Dogskins are made into stockings. The Eskimo feels cold—well, the skins that grow to keep the animal warm will keep him warm too.

##### HOMES.

In summer the Eskimo makes a tent out of skins. When he is to live a short time in a place he may build a hut of snow. These Snow Houses are called Igloos. The blocks are put together in the form of a beehive. The winter

home is built of stones or driftwood and is covered with a thick layer of earth. It is more like a cave than a house. It has only one room not more than ten or twelve feet wide, and just high enough for the grown-folks to stand in. There are no doors nor windows, the only opening being a long passage or tunnel, thru which one person crawls at a time. Sometimes an opening is left at the top to let in a little light. There is not much inside the hut. From the roof hangs a smoky lamp made of stone. In the hollow of the stone is seal or whale oil, with a piece of moss for a wick. The lamp gives both heat and light but fills the hut with smoke. The Eskimo does not bathe. Most of the time his face is covered with smoke, grease and dirt. There is a long bench on one side of the hut which serves as seat. At night the whole family sleep on it using skins of bears and seals to keep warm. They have six months of day and six months of night. Of course they do not sleep during the long winter nights. Read the Snow Baby by Peary.

##### DEFENCE.

Eskimo and white people live in the northwestern part of North America. They are governed by the United States because the United States bought Alaska, the place where the Eskimo lives, from Russia years ago.

##### IN THE LAND OF THE ESKIMO

Away up near the North Pole in the coldest part of the earth, Eskimos live. We might consider their land very dreary and uncomfortable, but the Eskimos find many pleasures all around them in their snowy world. They are a very cheerful, happy people, and their black eyes sparkle with fun. Part of the year they do not see the sun at all and the days as well as the nights are dark. The other part of the year they have the sun shining dimly both day and night.

In their frozen world they have no wood unless bits of it float to their shores from distant lands, so they have to build their houses called Igloos, from the ice and snow. Their houses are round mounds built of blocks of frozen snow. They can build them quickly, which is well, considering they have to move frequently. The door to an Igloo is just a hole they crawl through. The windows are cut through the walls and covered with a thin piece of white skin. They need windows for light, but not for air, as the snow is porous like a lump of sugar and admits a great deal of air. The bed is just a ledge of snow covered with soft furs. The only stove is a stone lamp with a moss wick burning oil. The air in the Igloo has to be at about the freezing point all the time or their home will melt down around them. But they are so accustomed to the cold that upon entering their home they remove all their heavy furs and go with scarcely any clothes at all. Although they go so nearly naked indoors, still their outer garments are very warm. They wear two coats. The outside garment, called a parka, is made of some animal's skin made with the fur on the outside, but the under garment of some soft fur or feathered bird skin is made with the fur or feathers next to the body. They use the reindeer for parkas sometimes and trim them with eider-duck skins. The boys and girls dress very much alike except that the girls have pockets in their sleeves and boots. The babies are carried on their mother's back in warm fur bags.

The Eskimo use dogs in place of horses and they have to be trained to haul loads and to obey their master. The little boys have to learn how to hitch the dogs to the sleds and how to drive them, which takes a great deal of practice. One dog is the leader and all the other dogs must follow him. The boy has to manage the dogs entirely with his voice telling the leader when to stop, and when to go ahead, to the right or to the left. Although the leader of the dogs may not be the largest or the strongest in the team, still all the other dogs follow him and do what ever he does.

There are no schools for the children and they do not learn to read or write, but they do have some things that they must learn. Besides learning to manage a dog team they must learn to build Igloos, fish, hunt, tan skins and carve figures out of ivory. Often the children have to feed the dogs which is no easy task. The dogs always are hungry and fight to get the meat from each other, so that each dog has to be fed separately. Mornings when the dogs are needed the children have to catch them and some of the dogs run away and have to be chased.

These people eat a great deal of their food uncooked. They eat fat blubber, frozen reindeer, seal, walrus and

fish. During their short summer they are able to gather berries, which they dry for winter use.

If a trading ship or whalers come to their shores, the Eskimos are anxious to trade their furs for some of the things they need, like needles, axes, hatchets, knives, fish hooks, guns and trinkets for their woman and little girls. They bring to the traders their sledges loaded with the skins of seal, bears, wolves, muskrat, mink and white fox. So you see, every part of the world, even the ice-bound lands, have some things that the other part of the world has need of.

#### THE REINDEER.

The reindeer is the most important animal of the Lapps. This stately animal supplies them with the means of travel, food and clothing and shelter. The antlers of this animal are used for knives, hunting weapons, various cooking utensils. Every Lapp owns a herd of these and they are easy to feed because they eat only of the white reindeer moss which they can easily obtain by passing through the snow with their sharp little hoofs.

In the summer there is a kind of mosquito which bites the reindeer and forces them to seek refuge on some high hill till winter. The family goes with the herd because if they did not the people would surely die.

The wives of the Lapps make cheese from the sweet milk and the little ones are very fond of the milk.

The Lapps are teaching the Eskimos, who use dogs for travel, how to herd, feed, milk and break the reindeer into harness. They are reported to be getting along nicely with this family animal, which is so useful to the people of the northern countries.



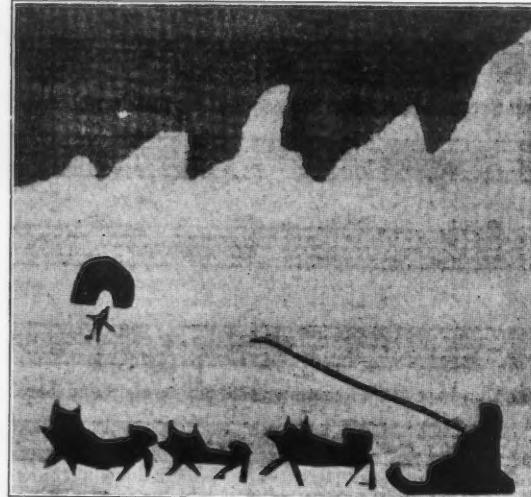
#### ESKIMO POSTER.

When we were making our Eskimo pictures we took a week of our geography time and talked about the Eskimo. The children found out all sorts of things about him.

During this time our cuttings were all to represent Eskimo figures.

Each child made a small picture like the one above.

The sky was made from dark or light gray paper.



Others showed the sunset and we painted a bright sunset sky. The ground was made from either white paper or white cotton, and the icebergs the same.

We cut our Igloos from light gray and marked off the ice cakes with chalk or ink.

The sleds and dogs were cut from brown or black paper.

The Eskimos were in one case cut from the black, as the sleds and dogs, and made just a silhouette picture. In the other picture where the cotton was used for the snow and icebergs the Eskimos were cut from brown paper and wrapped in the cotton. All you could see was the brown face sticking through the cotton covered figure.

The Eskimo sleds and dogs were placed as you see them in the picture below.

We place a long whip in the Eskimo's hand. This was cut from the brown paper.

#### ESKIMO SAND TABLE.

The month when all out doors puts on the appearance of the Eskimo land is the most appropriate time to develop the Eskimo sand table. The sand is gathered in mounds. Over these is spread the cotton for snow. The Igloos are made of Manila paper smeared with paste and covered with cotton. The sledges are made of Manila paper according to directions given in "Worst's Construction Book." The deer and dogs are free hand paper cuttings. Pinned to the black calico are cuttings of glaciers, Eskimos, bears, and seals. It is interesting not only to study the life of these little people, but to study the ani-

(Continued on Page 328)

#### THE OUTLINES OF HISTORY

By Charles H. McCarthy, Ph.D.

(Continued from November Issue)

Before the end of his career Montcalm inflicted upon a large British army at Ticonderoga a crushing defeat. He was outnumbered about four to one, but by the careful preparations always made for defense, and an accident which early in the fight killed General Howe, the ablest of the British officers, the French with a loss of 400 won a complete victory. The English and colonial casualties were 2,000. Under the incapable Abercrombie the 13,000 survivors fled down Lake George, though no foe pursued. A few of the advantages won by Montcalm have here been briefly noticed, but there is not space to consider his military career in America. This study will conclude with an account of the conduct of Governor Vaudreuil and in a critical emergency his sinister assistance.

Montcalm's succession of victories caused not a little rejoicing in Canada, though this sunny season was brief. Few eyes pierced the future, though coming events crowded on the clear vision of the French commander. In the autumn he plainly informed Governor Vaudreuil that the period was past for burning log cabins and taking occasional scalps. The best of the Canadians should be trained in the ranks of the regulars. The militia should be uniformed and drilled like soldiers. Outposts should be held by handfuls of men, and their garrisons withdrawn to defend places more important. The Governor, who was certain that the English would not attack Quebec, was extremely angry at the energetic recommendations of Montcalm, though a wiser official would have read the signs at Louisburg. Its surrender was charged with mischief not only to Quebec but to New France.

Montcalm, on the other hand, was not deceived by his brilliant successes, for he knew how inadequate were his resources. In this extremity he sent to France, Bougainville, one of his capable subordinates, who sounded through his own family and his friends at court the depths and shoals of the sea up-

on which the French ship was sailing. It was made clear to him that Frederick the Great was a dangerous enemy; that England was mistress of the seas and therefore controlled the routes to Canada, and finally that the only hope of France was the success of a projected invasion in great strength of England and Scotland, an enterprise for which at that time a considerable number of small vessels were in course of construction. Napoleon dreamed a little later of hazarding such a venture. But to return to Canada. There was no prospect of assistance from France. Great Britain, on the other hand, was able, because of her maritime strength, to send to America tens of thousands of soldiers. If the desperate venture resolved upon by France led to success, all its affairs would soon be righted. Meanwhile Bougainville with four hundred men, and some honors to be worthily distributed, returned to Canada.

At that dreary time Vaudreuil's subalterns were employing their talents to plunder the colony. The Governor's blindness encouraged their boldness. They robbed their king, their colony, and their Indian allies. This they were able to do with impunity, for, unlike the British colonies, there was lacking in New France the corrective of public opinion. Canadian affairs were managed in France, and one is not to forget that the intentions of many French officials were good. But their feelings of friendship for far off New France were neutralized by the orgies at Quebec. Gambling, and feasting, and dancing Montcalm was powerless to suppress, though his own officers were sharply reminded of the consequences. Personally he had to contend with poverty, because he had even considered the sale of his establishment in France. This situation he confided to his diary. There was in Canada during the winter of 1758-59 something like a famine; the troops were placed on short rations and horse-flesh was included in the meagre fare. At home the French people were crushed by taxes to enrich greedy knaves, but the whirligig of time, to borrow a hint from Shakespeare, brings round not only its changes but its revenges. Many interested spectators of the gambling, the dancing, and the feasting in New France must have lived to witness the fall of the Bastille and the tragic scenes soon to follow.

\* \* \*

Montcalm followed up the ideas that he had long considered. For his last stand he had chosen Quebec, at that time cut off by a British fleet. The English at home had suffered no fewer than four disastrous campaigns. It was the general knowledge of those reverses that put William Pitt in charge of their affairs, which soon assumed a different complexion. The administration of the British government had been entrusted to officials but little superior in integrity to those who woefully managed matters in France and in her colonies. Pitt, however, became Secretary for War in 1757. Before the end of a year there were signs of improvement. Admiral Boscawen, General Amherst and General Wolfe, of whom we shall presently hear, had been sent to America. Forty warships, countless transports, and about twelve thousand soldiers, nearly all regulars, were assembled at Halifax. This force, 20,000 seamen and soldiers, besieged and by the end of July captured Louisburg together with military stores and its garrison of almost 6,000. Vau-

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dreuil should have interpreted this sign as Montcalm had not failed to do.

After the taking of Louisburg, in which General Wolfe had a conspicuous share, that officer returned to England, where he assisted in organizing an expedition against Quebec, while Sir Jeffry Amherst in America planned the conquest of all New France.

It has been stated that Bougainville brought from France four hundred men to reinforce Montcalm. The energetic Pitt, on the other hand, sent 30,000 men to attack Canada! By June 26th, General Wolfe and Admiral Saunders appeared in the basin before Quebec. It is not the purpose of this study to relate the details of the eventful siege which then began.

Wolfe felt extreme contempt for Montcalm's army, but it was not easy to get to close quarters with the "wily and cautious old fox," as he called his adversary. Wolfe landed troops near Quebec and on the opposite side of the St. Lawrence planted batteries, which demolished the homes of the city. His frontal attack, which cost him four hundred men, resulted in disaster, but he was not discouraged by this reverse. It was already the end of July. By September 1st he was considering a surprise. The brilliant Bougainville carefully guarded all threatened points. The battalion of Guienne, however, was encamped on the Plains of Abraham to defend a cove from which a path led to the top of the cliff. Up this difficult way the French had been accustomed to haul supplies. By Vaudreuil this well drilled force was sent to another point, but his order was countermanded by Montcalm. That, unfortunately for the French, was not obeyed. The sharp eyes of General Wolfe at once perceived the opening made by the meddlesome policy of Vaudreuil. To deceive his enemy the English commander had been moving up and down the river, but on the morning of September 13th he had led 5,000 men up the path and mustered them in battle array. While waiting for their artillery, they were throwing up defenses. The firing begun by them plainly signified to Montcalm what had taken place. Leaving orders for 2,000 of his best drilled troops to follow, he galloped off to the front. Johnstone, a Scottish gentleman, and Montcalm's aide-de-camp, declares that Vaudreuil countermanded this order and directed the men not to stir. From various quarters, however, Montcalm collected 4,000 men, Canadians, Indians, and regulars, and promptly moved to the attack. Wolfe's somewhat larger force met them with a volley and followed it by a bayonet charge. The French were routed; the battle was over. Both Wolfe and Montcalm were mortally wounded.

Vaudreuil, who boasted that he would perish under the walls of Quebec rather than yield to the enemy, at once ordered one of the French commanders to surrender the city. This disgrace, which his interference had accomplished, was thus contrived to fall upon a subordinate.

Meanwhile the Chevalier de Levis, next in command to Montcalm, and himself a competent soldier, held Montreal and planned the recapture of Quebec. When the ice was breaking up, he collected his troops, reached Quebec by a circuitous march over almost impassable roads, and re-enacted the exploit of Wolfe. Murray, then in command of the British

army, was driven off the field and forced to take refuge behind the walls of Quebec. Levis at once began its siege, but in May, 1760 he was forced to withdraw by the timely arrival of a strong British fleet. Ever since Quebec has remained in British hands.

Levis thereupon returned to Montreal, whose garrison, reduced to about 2,000 men, was soon besieged by overwhelming British armies. Because of the use by the French of Indian allies General Amherst visited his displeasure upon the troops under Levis. Amherst is praised for his better restraint of his dusky allies, but it should be remembered that as compared with the regulars of France his army was numerically overwhelming. It was easy for his countless veterans to impose upon his savages the discipline of civilized warfare, if the expression is not a contradiction in terms. In his hour of triumph Amherst, for the reasons mentioned, inflicted upon the French a deep humiliation. They were denied the honors generally granted to a gallant foe, and but for the command of Vaudreuil, Levis would vainly have fought on.

Before long many of the French officers had returned to their native land. There Levis became a marshal. Certain of the civilian plunderers of New France were compelled to disgorge unsquandered money or by a sojourn in the Bastille made to atone for their official crimes. Vaudreuil's villainy, one is pleased to learn, did not go altogether unpunished, for he was accused of a share in those dark transactions which hastened and made inevitable the ruin of Canada. He was, indeed, at his trial acquitted of receiving any share of the plunder, and so was suffered to sink into merited obscurity.

From this narrative concerning the British conquest of New France and Louisiana it is evident that not a few facts essential to form a correct judgment of that triumph are omitted by the school histories. The authors of those texts would be glad to improve their outlines if only they could persuade teachers that oftentimes the fat book is the short one. The thin history, to be sure, possesses the completeness and the obvious advantage of an index, but it cannot escape its limitations.

#### SUPERVISION: ITS IMPORTANCE AND METHODS.

By Brother L. William, F.S.C., M.A., M.S.

(Continued from November Issue)

One important advantage that our principals enjoy is that they are usually the supervisors of their communities in daily contact with the members, who are also his teaching staff. He is thus afforded opportunities of conferring with his teachers every day outside of school hours. Conferences on school duties are held in community each week. The recreations also offer opportunities for the discussion of school matters. He is more closely in touch with his teachers than any public school principal can ever be.

The principal then is the chief supervisor. While the superintendent can visit the school only once a year and the community supervisor only three or four times a year, his presence in the school is constant, his visits daily. No faulty methods can creep in, no neglect can be long-lived with the alert principal. He can at all times see that the recommenda-

tions of the superintendent and the supervisor are attended to.

What should be the nature of the principal's supervision and how much time should he devote to it? This of course depends upon the teachers. With experienced teachers observation of their methods to a limited extent and occasional examinations will suffice. With young teachers, much observation, frequent model lessons and occasional tests are demanded. He should attend some lesson of the young teachers every week, and by careful instruction and correction continue their training begun in the Normal school. Many a teacher owes his success to the advice and prudent direction of a wise and sympathetic principal whose interest during the teacher's first attempts was a source of encouragement which can be fully appreciated only by the teacher who has struggled through the difficulties which can be met only in the class room.

The principal should see that his teachers keep up to the times by professional reading. It is surprising how neglectful we are on this point. It is true the daily routine of class work and community affairs take up nearly all the time of religious teachers, but if we know the importance of this matter we shall make every effort to find time for it. Much can be accomplished by reading educational works in the dining room. This gives an opportunity for discussion in the recreations which follow the meals. Never before in the history of education have there been so many and such excellent works published. There is not a phase of our work that is not touched upon in these books, and it is always an inspiration to know what the rest of the world is doing and thinking. Excepting those who are taking courses in education in the Normal schools and universities, I venture to say that there are very few of us who are acquainted to any extent with the bibliography of modern education.

I have assumed that the principal has ample time for supervision, but I am not unaware that most of them complain that they are swamped with administrative duties. The vital problem is how to emancipate themselves. Cubberley claims that they can if they desire to do so, and he suggests for this purpose that they make a careful analysis of all they do. One good means is to make an accurate record by minutes of what one does each day. Then with this record before one to raise the question whether the time spent on it was well spent.

The next logical step would be to route the school and program the work to the best advantage. Working schedules planned with forethought are a necessity. At the close of the school year plans formed in the mind of the principal should be noted in writing so that at the opening of the next term no time will be lost while the principal finds and adjusts himself. Then throughout the year the wise principal will take stock and plan accordingly. In programming his work he will decide into which of two groups his various duties fall; duties which can and those which cannot, be delegated to others.

Just how well this plan will work out with our parochial school principals depends upon the assistance they may be able to obtain. Much of the clerical work can be delegated to a teacher or to an advanced pupil. But if they cannot obtain much assistance a great amount of their routine office work

may be postponed until after school hours. At any rate a thorough study of different duties such as Cubberley suggests and a more systematic arrangement of work will nearly always result in a gain of time for supervision.

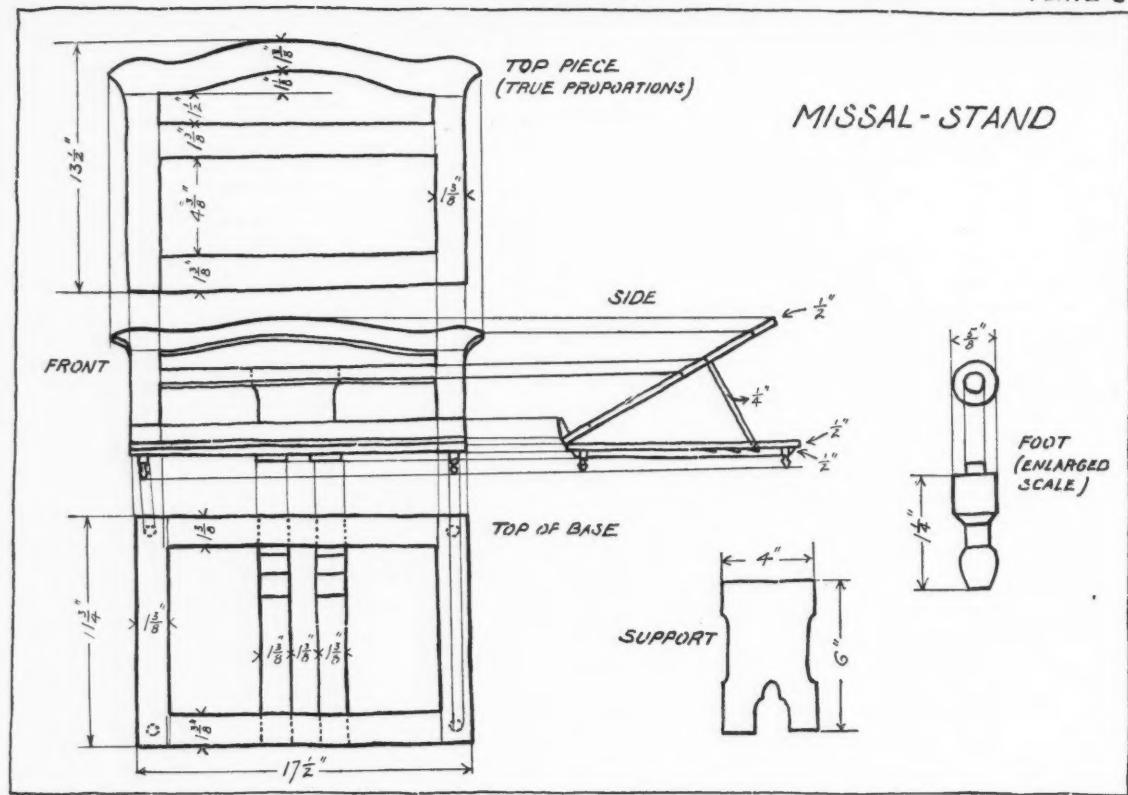
Not all dioceses are fortunate enough to have a general supervisor other than the superintendent. In most of them, however, where communities of sisters or brothers have several schools, there are community supervisors serving as a link between the superintendent and the teachers and the religious superior and the teachers. In many cases the community supervisors are not a part of the diocesan system, their dealings being only with their own communities; but the immense benefits accruing to the system should induce the superintendents and religious superiors to incorporate the supervisors into the diocesan system. It is only just to the system that complete reports of all schools and teachers should be made to the superintendent.

What should be the qualifications of the community supervisor? The nature of his work demands that he be an experienced teacher, an expert in methods of teaching and discipline, well versed in child psychology, up to date in the methods of standardized tests, kind, observant, tactful, encouraging, ready to note good points and willing if necessary to find fault. He should be ready at all times to take hold of any class and give a model lesson. He should be as constant as the northern star, with set methods and purposes. His supervision should be helpful, constructive and kind.

With regard to the supervisor's method of procedure, I would say that supervision is supervision whether done by the superintendent, principal, or any other person. The methods then are the same. Whatever may be said of the conferences given by the superintendent and the principal or about their methods will apply with equal force to the community supervisor. His duties closely resemble those of the principal, but he has these advantages, that all his time is devoted to this one work, and he has opportunity of distributing to all the schools and teachers the best practices and methods that come under his observation.

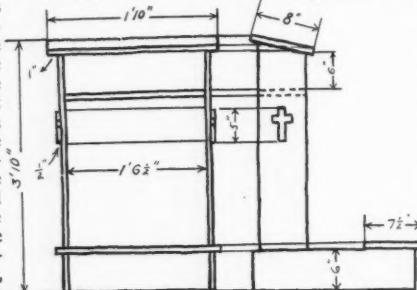
A very commendable practice of public school teachers and one well worth imitating is that of teachers' visits to the corresponding grades of other schools. In many small towns the schools are closed for a few days to allow the teachers to visit the schools of a neighboring town. Why cannot our superintendents and principals arrange similar programs for our teachers? In cases where we have a holiday while the public schools are in session we have an opportunity to visit them. The authorities will welcome us at any time, I am sure. In our larger schools we have many rooms of the same grade, thus affording opportunities for an exchange of visits. The visiting teacher may learn from the visited and the visited teacher as well as the pupils will be spurred to greater effort. If such visits were more common our teachers and pupils would soon overcome their timidity in the presence of strangers. After such visits those living in the same community can discuss their common work. Older and more experienced teachers can give the benefit of their experience to younger ones and they themselves can learn much from young teachers fresh from Normal school or University. I think that many of the advantages offered by the fact that we are living in the same community and hence more closely related than other teachers are not fully appreciated.

We believe that our schools are at least the equal of any in the country, and we have very good foundation for that belief. Still we do not claim perfection, and we are prepared to welcome any means to advance the interests of our schools. I know of no means that will accomplish this result more speedily or more efficiently than supervision. Let us then renew our efforts for more perfect systems and we may have no doubt that beneficial results will soon follow.



**FREE CONSTRUCTIVE DRAWING**  
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PLATE 5. For this plate we may choose a prie-dieu (see figure 5) which, having most of its faces parallel to the planes of projection (see explanation to plate 1) reviews plate 1. But it introduces three new features: the manner of stating dimensions on a drawing, a surface not parallel to any of the planes of projection given in plate 1, and the bill of materials. Dimensions on a vertical line should be read upward; those on a horizontal line, to the right; on lines slanting downward to the right, down; and on lines slanting upward to the right, up; see figure 6. The arrow point should reach exactly to the limit of the dimension. One comma is used to indicate feet; two are used for inches; thus, "ten feet, three inches" is written 10' 3". It should be noted that the surface of the slanting top of the prie-dieu is not represented in its true proportions; its true



BILL OF MATERIAL		
PINE (DRESSED)		
TOP	1 PIECE	2 1/2" x 8" x 1' 10"
SHELF	1 "	2 1/2" x 6" x 1' 6 1/2"
KNEELER	1 "	2 1/2" x 7" x 1' 10"
UPRIGHTS	2 "	2 1/2" x 6" x 2' 11"
BASE (FRONT)	1 "	2 1/2" x 6" x 1' 8"
" (SIDES)	2 "	2 1/2" x 6" x 1' 5 1/2"

FIGURE 5

\*First Article Published in September, 1925 Issue.

length is obtained from the front view and its true width from the side view. The prie-dieu here given is so simple that it could be easily constructed by any handy boy who has had some instructions in manual training. The ideal way of handling our problem would be to have one made and brought into class so that the pupils could make their drawing with its dimensions directly from it. The pupil is not here expected to draw to scale but to get the proportions as nearly as he can at sight and then to add the proper dimensions. That is precisely what a professional draftsman does in making a sketch from an object.

A considerable number of problems similar to the above should be done rapidly on the pencil pad. First should come the three, five, and six-sided prisms and pyramids; then such subjects as a shed, a simple gable-roofed house, a desk with sloping top, a saw-horse, a bird-house with slanting roof, etc. Bring the objects before the class whenever possible. When sufficient drilling has been done the class should draw the prie-dieu or some other suitable problem as a regular plate on good drawing paper and with T-square and triangle.

PLATE 6. This plate takes up a more difficult case of a surface oblique to its projection plane. In constructive drawing it often makes considerable difference which view we draw first. In this case draw first the true proportion view at the upper left of the plate; then the side view with its markings of the horizontal pieces; thirdly, the front view is derived from the former two. A little reflection will show that the views depend upon one another in this order. Thinking must always go along with drawing. The knowledge gained in solving any problem thoroughly is valuable in all future similar cases. We

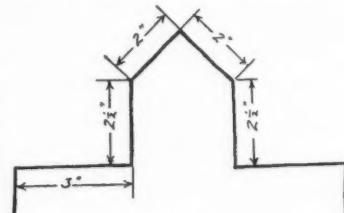


FIGURE 6

do not treat here the technical manner of deriving the true proportions of the top piece from the combined top and side views of the missal-s t a nd or vice versa; that belongs to descriptive geometry. The

drawing of the joinery of the various parts we also leave to a more developed course. The teacher might now use for problems such subjects as a five or six-sided trabouret, a three-faced cabinet, a dormer window, a bay window, a carpenter's horse (various constructions), a slant roofed garage for one automobile, a polygonal lantern with pyramidal top or a garden-house of like form, etc.

PLATE 7. In this plate, as in plate 1, we again use the four principal planes of projection but we no longer represent each plane as a rectangle but draw only the plane traces. We now observe that rounded surfaces are represented upon any plane of projection only by the outline of contour they project upon that plane. To take measures on cylindrical or other rounded surfaces an instrument called the calipers is sometimes used. Calipers can be bought at the hardware store or, if better and more expensive ones are desired, from the drafting instrument dealer. But simple ones can be made by cutting from firm cardboard a pair of pieces for outer measurements and another pair for inner measurements; the forms are shown in figure 7. To connect the legs of the cardboard calipers hold the broad ends together and two small circulars pieces of cardboard, one on each side, to act as washers; then cut a smooth round hole through the four thicknesses. Again holding them together, place a small stick or wire across the opening on each side and

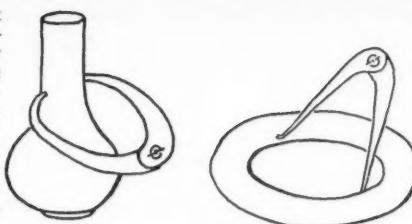


FIGURE 7

passing a string through the opening and around the sticks or wires, tie them tightly together. To lead up to the class plate good preliminary problem subjects are vases, jars, bowls, buckets, glasses, pottery, alarm clock, pieces of pipe, a holy water font, a chalice, etc.

#### HISTORY AND HISTORY TEACHING.

(Continued from Page 306)

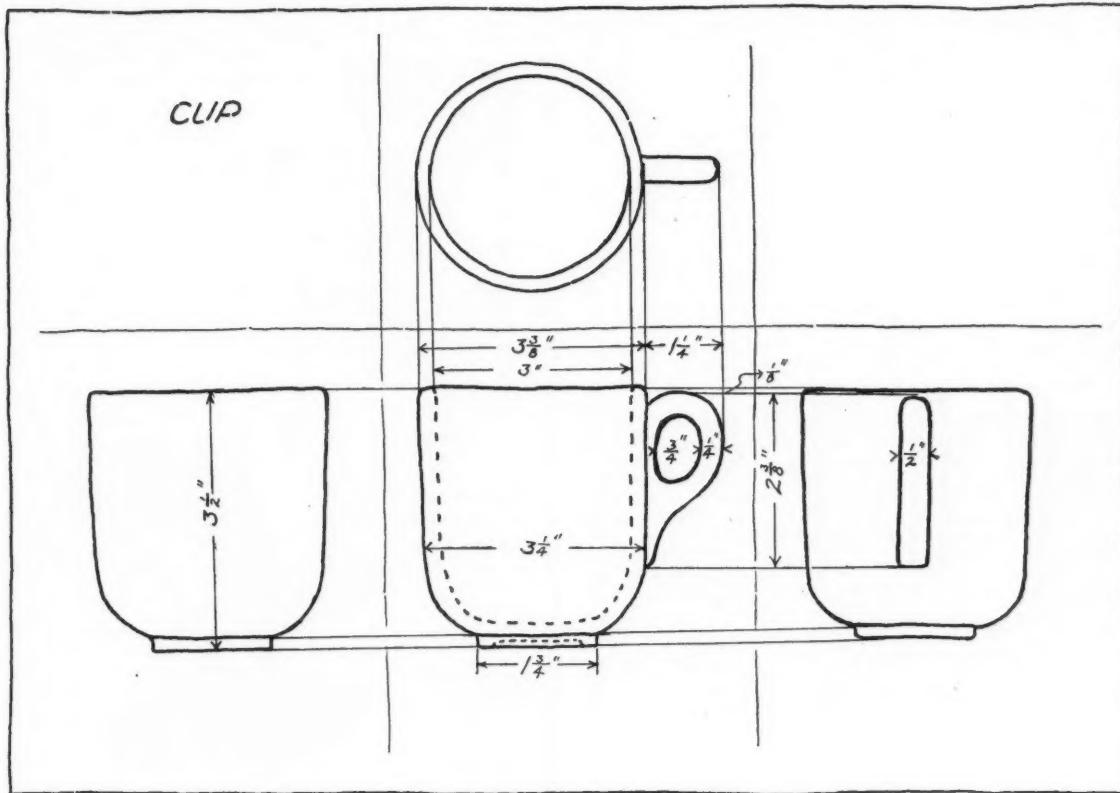
greater than Achilles. These were epic days for that small nation of about 6,000,000 people. The French explorers, and our missionaries likewise came in for their share of honor in our biographical method of history.

There is another point at issue. Catholics are mainly ignored in most text books. John Paul Jones proudly wears John Barry's honors and we tacitly allow him to do so. The O'Brien brothers are not mentioned, Sheridan is often omitted, and the Carrolls glimpsed at. With our own text in hand, these omissions are supplied, and the wrongs righted.

The new phase is more European history. I doubt the benefit. A few years ago I attempted to make ancient history more approachable for the young. I sought the most interesting tales of the ancients, dramatized them; and many a meeting of that sixth grade was a Roman holiday. The children seemed to love the acting, they gave recitals on topics and I felt happy in the results. These children would surely approach ancient history with love and longing. Then followed an interval of absence and when I again met the children of that happy, dramatic year, one said, "Oh, I remember you. You told us something so funny about a wooden horse and men!"

The pupils certainly like the work, but without a proper knowledge of the ancient nations, which they are too young to grasp: Their small minds form all sorts of strange notions with which they surprise one in later school work. A linking up with Europe I believe is good, but let the links be short and well fashioned. I do not mean that the interesting stories should be omitted. Not at all. These stories are the necessary part of the chain of events, and without them the dry facts become dead facts. The connection should be real, brief, and appealing, otherwise the child's mind is confused and chaotic. He cannot grasp so much, his geography is not clearly outlined, in a word we are feeding him above and beyond his appetite.

PLATE 7



## SCHOOL HYGIENE.

A Brief Resume of Important Considerations.  
By a Sister of St. Joseph, Massachusetts.

The primary thing to be considered in the hygiene of a school, whether regarding furniture or curriculum, is the point where it affects the individual child. Within the last few years people have become aroused to the fact that bodily development must keep pace with mental, or that health and education must go hand in hand. Moreover, the statistics of the leading colleges prove that the highest bodily attainments are accompanied by high mental attainments. Consequently in European countries at present much is being done to improve and conserve the health of school children. The hygiene of school, however, consists not so much in furniture and equipment as in the use that is made of these things. It is possible to have a school furnished with best ventilating apparatus, and have poor ventilation; lavers and lavatories, and dirty children; a school doctor and a continuous spread of germ diseases. The first step in the hygiene of a school is increased knowledge on the part of the teachers. The teacher should be able, from habitual observation, sympathy and experience, to discern at a moment's glance symptoms of illness. Teachers are the advanced guard in this health campaign. It depends ultimately on their knowledge and convictions whether an individual child is, or is not, brought up in that fullness of health which it should be the first duty of educators to promote.

## The Effect of School Habits.

Habits formed during school life will yield permanent effects of either good or evil. For this reason it is all important that children should be taught to stand correctly; to sit correctly; to walk correctly; to breathe correctly; in reading to hold the book correctly; in writing to hold the pen correctly; in singing to use the voice correctly; in speaking to open the mouth and enunciate correctly.

It is clear that it is not so much what work children perform in school as how they perform it.

Medical inspection is an invaluable aid to the teachers. In cases of sick headache or sore throat, often premonitions of disease, a teacher, no matter how well-informed or experienced, hesitates about dismissing a child. Now when we realize that one such child, carrying on his body or in his clothing the living organisms of disease, can infect a whole classroom, we appreciate the advantages of competent authority to uphold the teacher. In cases of epidemics surely nothing is more satisfactory on opening school in the morning than the assurance that one's charges are, at least for one day, free from infection. Only teachers of long experience appreciate such vigilance.

In one school where much has been done toward safeguarding and promoting the health of the children, the following hygienic measures have proved satisfactory: The school building, a model in construction, is kept always in a thoroughly clean condition. The Pastor, in company with the janitor, examines the building once a month, noting order, cleanliness and needed repairs. He receives the regular report of the Medical Inspector, also those of the Principal and the teachers regarding the condition of classes, and individual children, and holds teachers' meetings every two months, at which these reports are discussed.

## Medical Inspection.

The Medical Inspector visits the school once a day to attend to any doubtful cases which may be submitted to him by the teachers, and he examines twice a year all the children in the building. No child is admitted to the school after an absence of three sessions without the "O. K." of the Medical Inspector. In case of contagious disease the classroom where such disease was discovered is immediately fumigated. Exercises in calisthenics and deep breathing are given twenty minutes each day, the time being divided in the upper grades into two periods, and in the lower grades into three periods.

All common portions of the building are cleaned by the janitor—the halls, stairs, cloak rooms and toilet rooms once a day; the walls once a month. He attends, also, to the sanitary conditions. Each classroom is cared for by its occupants, the task being rendered comparatively easy by the floor oiling, which is done by the janitor.

The hygiene of school is promoted by negative as well as by positive efforts.

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**BLESSED ASHES. ORIGIN OF THIS SACRAMENTAL.**

The ceremony of blessing and distributing the ashes comes down to us from the earliest ages. Probably, it was introduced by the converts from Judaism, or at least in imitation of a somewhat similar practice among the chosen people of the old dispensation, as is proved from the words of our Lord Himself given in St. Luke's Gospel, chapter X. 13: "Woe to thee, Corozain, woe to thee, Bethsaida. For if in thee and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes." Like some of the other ceremonies, this of distributing blessed ashes has undergone certain minor changes before assuming its present form.

In our day, the blessed ashes are distributed on the first day of Lent, which is Wednesday before the first Sunday of Lent, but up to the time of Pope St. Gregory the Great, at the close of the sixth century, the fast of Lent did not begin till the Monday after the First Sunday of Lent, and the first day of this penitential season was then called "caput jejunii," or "the beginning of the fast." At this time only thirty-six days were fast days, excluding Sundays, and by these thirty-six days, a tenth of the year was consecrated to God, by satisfying His justice, by doing penance for sin. Through reverence for, and in imitation of our Divine Lord's fast of forty days, about the beginning of the eighth century, the four days before the first Sunday of Lent were added. But it was not until the time of St. Charles Borromeo, Bishop of Milan, who flourished in the sixteenth century, that the Church of Milan introduced the custom of beginning Lent on Ash Wednesday.

In the first ages no one was signed with the ashes, but the public penitents, who were required to appear clad in the garb of penance at the door of the Church on Ash-Wednesday morning. Those who were to be reconciled to the Church on Holy Thursday began their period of penance on Ash Wednesday, after having confessed their sins the day before. They appeared in the garb of penance and with bare feet, humbling begging canonical penance from the bishop, who then clothed them in sackcloth, scattered ashes on their heads, and recited the Seven Penitential Psalms over them. The bishop and his ministers then imposed hands on them to ratify their solemn consecration to the course of penance. Then the bishop made a pathetic exhortation to the penitents, announcing to them, that as God had driven Adam and Eve from Paradise, so he was obliged to exclude them from the spiritual Paradise of the Church. The penitents then marched in slow procession to the door of the Church, where the bishop thrust them out with his pastoral staff, and from this time until Holy Thursday, they were not allowed to cross the threshold of the Church.

As time went on, others joined the public penitents partly out of humility, and partly as a more effective means of doing penance. In the year 1090, the Council of Benevento decreed that all, clergy and laity, men and women should present themselves to be signed with the ashes. Churches in other places took up the practice, and by the thirteenth century, the custom became universal, and has continued to the present day.

**THE ASHES USED.**

The ashes used for this ceremony are procured by burning the blessed palm of the previous Palm Sunday. This circumstance is a reminder to the faithful that they cannot bear the palm of victory over Satan, sin, and death, unless by the practice of humility and mortification during life, and by paying the debt of sin in giving our bodies to the dust at the close of life. The last great penance to be borne by all men, then is vividly impressed on each of the faithful by the words with which the priest puts the blessed ashes on the forehead of each saying "Remember, man, thou art dust, and unto dust thou shalt return."

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**CEREMONY OF BLESSING THE ASHES.**

The priest vested in amice, alb, cincture, and violet stole, proceeds to the Epistle side of the altar, where the ashes have been placed in a suitable vessel, and here he recites an antiphon and four prayers.

The first prayer begs God to spare the penitent sinners who invoke Him, and to send His holy angel to bless and sanctify these ashes, that they may become a salutary remedy both of soul and body for all who invoke His name with sorrow for their sins. In the second prayer, the Church begs of God, who desires not the death of the sinner, to bless these ashes, that all who receive them with humility may obtain the Divine mercy, pardon of their sins, and the rewards promised to the penitent. The third prayer implores the mercy of God and begs for the spirit of compunction for all who are signed with the ashes, that they may be firmly established in God's friendship. The fourth, prayer is a petition to God, who pardoned the Ninevites, who did penance in sackcloth and ashes, that He would give to all those who receive the blessed ashes, the grace of true contrition and penance that they may receive His mercy and pardon. The ashes are then sprinkled with holy water and incensed by the priest who is to say the Mass, after which they are distributed to the faithful by the priest who makes the sign of the cross with the ashes on the forehead of each while reciting these words: "Remember, man, thou art dust and unto dust thou shalt return." After the distribution of the blessed ashes if any remain, they must be put into the "sacarium" or place where things that are blessed and can no longer be used, are thrown, as the water used in baptism, and that used at Mass. In the work entitled, "Sacramentals of Holy Church" by Rev. A. Lambing, D.D. it is stated, "It is also a common custom of our time for people to ask the priest to give them some blessed ashes to take home to the sick or to others who have not been able to be present at the distribution. This is forbidden by a Decree of the Sacred Congregation of Rites.

**BLESSED CANDLES.**

St. Paul, the great Apostle of the Gentiles, in his Epistle to the Romans speaks of the "reasonable service" they should render to God, so we should all endeavor to realize for ourselves and be able to explain to those outside the one true fold of Christ that the service of the Church in each detail is eminently a "reasonable service," and we should endeavor to be able to give a reason for the faith that is in us. Applying this principle, let us recall the two cardinal principles which determine the ecclesiastical legislation regarding liturgical lights. The first of these principles is the symbolical meaning of lights and second tradition.

It is well known that lights were used in the Jewish temple, for we hear of the Seven-Branched Candlestick mentioned in the Book of Exodus as being in the temple. The best authorities on the liturgy maintain that the use of lights during the celebration of the Divine Mysteries is of apostolic origin. The first mention of the use of lights in the New Law is found in Acts of the Apostles XX. 8, but these seemed rather to dispel the darkness than as an addition to divine worship. St. Jerome, who lived in the fourth century, mentions the use of lights in the Oriental Church, and he answers the heretic Vigilantius, who attacked the use of lights, in these words: "Throughout the churches of the East, whenever the Gospel is read, they bring forth lights; not certainly to drive away darkness, but to maintain some sign of joy that under the type of corporeal light may be symbolized that light of which we read in the Psalms, 'Thy word is a lamp to my feet and a light to my paths.' St. Paulinus Bishop of Nola, who lived in the first half of the fifth century testifies to the use of lights in the Western Church. Dr. Wapelhorst in his article on "Liturgical Lights says, "Light is the fittest and most appropriate symbol of God, an absolutely pure spirit. Light itself is pure; it penetrates long distances; it moves with incredible velocity; it awakens and propagates life in organic kingdoms; it illuminates with its brilliancy all that comes under its influence. Therefore the Holy Scripture makes frequent use of this symbolic meaning." Light also represents the mission of our Divine Lord upon earth. Holy Simeon declared, when he took the Divine Child into His arms, that Christ is "a light to the revelation of the Gentiles" and St. John records in his Gospel Chapter VIII, 12 verse,

"Jesus spoke to them saying, 'I am the light of the world; he that followeth Me walketh not in darkness, but shall have the light of life,' and St. John calls our Blessed Lord, 'The true Light, which enlighteneth every man that cometh into this world,' St. John I, 9.

**BLESSING OF THE CANDLES.**

On February second, the feast of the Presentation of the Infant Jesus in the Temple, when Holy Simeon, holding the Divine Babe called Him, "a light to the revelation of the Gentiles," he prophetically called Him what Christ Himself afterwards claimed to be "the Light of the World." Hence Holy Mother Church has selected this as the day on which she blesses the candles to be used in divine worship, and for that reason the day is also called Candlemas Day, as the candles are blessed immediately before Mass. The priest recites five prayers, in blessing the candles. In the first of these he begs of God, the Creator of all things, who by the labor of the bees brought this liquid to the perfection of wax, through His holy Name, and the intercession of the Blessed Virgin Mary, to bless and sanctify these candles presented for blessing, that they may be for the service of His people, and for the health of their bodies and souls wherever they may chance to be, whether on land or water, and that He would at all times hear the prayers of His people, who desire to carry these candles in their hands. The second prayer asks that the faithful using these candles may be inflamed with His sweetest charity, and may deserve to be presented in the temple of His glory. In the third prayer the Church asks our Saviour to bless these candles, that as they dispel the darkness of night, so our hearts being inflamed by the Holy Ghost may be free from the blindness of every vice. The fourth prayer petitions Almighty God to pour forth His grace upon the candles, that as they afford external light, so through the Divine mercy the interior light of the Holy Spirit may never be wanting to our minds. The fifth prayer is a petition that we may be enlightened by the Holy Spirit, so that we may acknowledge and faithfully love our Blessed Redeemer.

**ST. ANSELM'S EXPOSITION OF SYMBOLICAL MEANING OF THE BLESSED CANDLE.**

The candle has been selected by the Church as the type of our Lord, and St. Anselm very beautifully explains its symbolism in these words. "The wax produced by the virginal bee represents Christ's most spotless body; the wick enclosed in the wax and forming one with it, images His soul, while the ruddy flame crowning and completing the union of wax and wick typifies the divine nature subsisting in the human in one Divine Person." No work on the liturgy ever mentions any other than beeswax candles to be used in the sacred functions of religion. The law of the Sacred Congregation of Rites is very strict, and rarely is any dispensation given for the use of any other material.

**ORIGIN OF BLESSING CANDLES ON SECOND OF FEBRUARY.**

In the first place, the second of February comes forty days after the date of our Saviour's birth, and hence corresponds to the purification required by the law of Moses. Some say that Pope Gelasius who ruled the Church at the close of the fifth century, instituted the Feast of the Purification to take the place of the Lupercalia, which was celebrated annually on February fifteenth. It was supposed to be a purification of the people, although its ceremonies were among the most revolting in pagan times.

2. Others say that this feast was of much earlier origin, and that the candles carried in procession in honor of the Mother of God were intended to withdraw the people from the pagan custom of carrying lights through the streets of Rome in honor of a pagan goddess.

3. Benedict XIV, considering these various opinions, concludes that the feast was instituted to take the place of the Ambervalia, a pagan sacrifice offered in February every year.

4. The Bollandists refer the institution of this feast to apostolic times, at least in the Eastern Church, and this opinion may be looked upon as the most probable, both on account of the authority on which it rests, and the fact that it was in the East that Mary came to the temple for the ceremony of purification. Nothing could be more nat-

ural than that this event should be first commemorated on the spot where it actually took place.

The faithful in general have caught the spirit of the Church with regard to the blessed candles, and have come to look upon them as one of the most efficacious of the sacramentals. In times of danger, especially from the elements, the faithful light them in their homes, and as the soul approaches the dark portals of death, opening out into the great eternity beyond, into the hands of the dying Catholic is placed the blessed candle symbol of that faith and charity she received in Baptism and which Holy Mother Church then presented to her in the person of the god-parents saying: "Receive this burning light, and keep thy Baptism without blame; keep the commandments, that when the Lord shall come to the nuptials, thou mayest meet Him together with all the Saints in the heavenly court, and live for ever and ever."

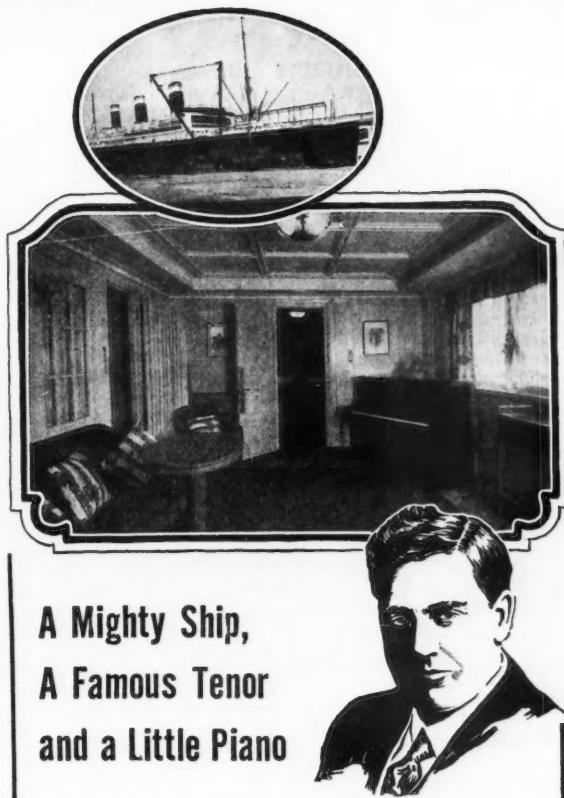
**BLESSED PALM. ORIGIN OF BLESSING PALM.**

Every Catholic knows that the custom of blessing and carrying palms in procession had its origin in the people of Jerusalem strewing palms before Our Lord on His triumphal entry into Jerusalem, the Sunday before He died on the Cross for our salvation. If we read the twenty-third chapter of Leviticus, we shall find that God Himself directed the chosen people to carry palm branches, willow branches as they rejoiced before the Lord to thank Him at the feast of Tabernacles for the successful gathering of the harvest. From the book of the Apocalypse, chapter seven, we find St. John describing the great multitude which no man could number, standing before the throne, and in sight of the Lamb, clothed with white robes, and bearing palms in their hands. So there we find the authority for representing the martyrs with palms, since the Church teaches that those who give their lives for the true faith enter heaven as victors, immediately after their death. On a calendar at the close of the fourth century or the beginning of the fifth century, we find in the Latin the equivalent of these words, "Palm Sunday at St. John Lateran." Also in the Sacramentary of St. Gregory the Great, who occupied the chair of St. Peter at the close of the sixth century, mention is made of the faithful who were present at Mass with leaves and palms in their hands. Venerable Bede, who lived about 673, is the first writer of the West who speaks of palms. Probably the procession with palms preceded the blessing of them, and this latter was introduced on the general principle that whatever is used by the Church in the service of God should first be sanctified by the blessing of the Church.

**BLESSING OF THE PALMS.**

The rubrics of the Missal require that the palms to be blessed must be the branches of the palm or olive, or other trees of some kind of evergreen. A decision of the Sacred Congregation of Rites requires the blessing of the palms to be performed by the priest who is to celebrate the Mass that follows the procession.

The priest vested in amice, alb, cincture, and violet stole goes to the Epistle side of the altar, where he reads a lesson from the Book of Esdras, then follow a few verses from the New Testament, after which the priest reads a selection from St. Matthew's Gospel, in which is related the triumphant entrance of Our Lord into Jerusalem, the Sunday before He died. The priest next recites a prayer begging of God that we may in the end go forth to meet Christ, bearing the palm of victory, and laden with good works, and so enter into eternal happiness. A beautiful Preface and five prayers follow, all invoking a blessing on the palms, and beseeching God that they may be sanctified, so as to become a means of grace and divine protection, both for soul and body, to those who carry them to their houses and keep them there in a spirit of faith and devotion. The ceremonial directs that the palms should be distributed at the communion rail, those receiving them kissing first the palm and then the hand of the celebrant, but this ceremony is not carried out in most of our churches. The palms are more commonly carried through the aisle by the alter-boy, and given to the people in their pews. After the distribution of the palms, the priest reads certain verses from Scripture, which with another prayer closes the blessing. According to the strict rubrical form, the procession then takes place, but it, as well as the manner of distributing the palms, has been dispensed with in many places.



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The blessed palm should be held in the hand during the singing or reading of the Passion and the Gospel.

#### CHURCH BELLS.

The word bell is of Anglo-Saxon origin, being derived from "bellan" which means to make a hollow sound. Moses, who was learned in the sciences of the Egyptians, probably knowing from these ancient people of the use of bells, introduced them into the Jewish liturgy, as we read in Exodus XXVIII. 33, 34.

The first Christian writer who frequently speaks of bells, is Gregory of Tours, 585. The "Liber Pontificalis" tells us that in Rome, Pope Stephen II, who occupied the chair of St. Peter from 752 to 757 erected a belfry with three bells at St. Peters. The word "campania" in the early Middle Ages meant a church bell, and it was probably from this that Strabo, in first half of the ninth century, asserted that bells were of Italian origin, and that they came from Campania.

The great development in the use of bells may be traced to the eighth century. Evidently, it was then that bells began to be regarded as an essential part of the equipment of every church, and that also the practice of blessing them by a special form of consecration became generally prevalent in the eighth century, church towers began to be built for the express purpose of hanging bells in them, which implies that the bells must have been increasing in size.

#### BLESSING AND NAMING OF BELLS.

Non-Catholic critics, following the lead of Luther, have professed to find not only superstition but profanation in the so called "baptism of bells," but this phrase, "baptism of bells" is merely popular and metaphorical, and has been tolerated, but never formally recognized by the Church. Every Catholic, even though a child, should know that the essence of the sacrament of baptism consists in the form "I baptize thee, etc." but no properly authorized ritual for the blessing of bells is known to have contained any phrase which can be looked upon as an equivalent or parody of these words. However, one should not be surprised that in the blessing of bells a certain resemblance could be traced to details in the ritual of baptism. Exorcisms are made, water, salt, and the holy oils are used, and a name is given to the bell.

#### CEREMONY OF BLESSING A CHURCH BELL.

The bell that is to be blessed should be brought into the Church, and placed at the head of the middle aisle, or in some other convenient place, in such a way that the officiating ministers may easily pass around it in the performance of the various ceremonies. The blessing must be performed by a bishop, or by a priest having the faculties from him. The bishop, seated near the bell, begins by reciting alternately with the clergy present seven psalms. The bishop then rises, blesses the water to be used in the ceremony with the ordinary blessing of holy water, except that an additional prayer is recited, calling down the benediction of heaven on the water to fit it for the particular use for which it is intended. The bishop then begins to wash the bell with this water, and the assisting ministers continue it, until the bell is washed inside and outside; the bishop seated in the meantime recites the Psalms 145 and those following to the 150th, included. The bishop then rises and recites a prayer, in which reference is made to the command of God to Moses, to make trumpets for calling the people together for the sacrifices, and begging that at the sound of this bell, 1st. That the devotion of the people may be enkindled, 2nd. That all the wiles of the spirit of evil may be frustrated.

3rd. That all disturbances of the elements may be calmed. 4th. That the air may be healthful, 5th. That at the sound of this bell, the spirits of evil may depart at the sign of the Cross marked upon it.

The 28th Psalm is then intoned, with an antiphon before and after it. The bishop then takes the oil of the sick, and with it makes seven signs of the Cross on the exterior of the bell at different places, reciting at each the words "May this signal, O Lord, be sanctified, and consecrated in the name of the Father, and of the Son, and of the Holy Ghost." Then with the same formula he signs the interior of the bell with four crosses, equidistant from each other, with the holy chrism. The 76th Psalm with an antiphon is then recited, which is followed

by a prayer addressed to the Second Person of the Blessed Trinity, begging for spiritual and temporal blessings and protection. In all these prayers, particular stress is laid on the power of the sound of the bell to expel evil spirits and calm disturbances of the elements. The deacon then chants a portion of the Gospel taken from St. Luke, chapter X, verses 38 to 42, which describes the visit of our Blessed Savior to the house of Martha and Mary. The ceremony ends with the bishop making the sign of the Cross in silence over the bell.

#### VARIOUS USES OF CHURCH BELLS.

1. The first ecclesiastical use of bells was to announce the hour of Church services. As early as the eighth century, we hear of two or more bells in the same church, these being intended, perhaps, to reinforce each other, and add volume to the sound. Soon after, the "classum" or clash of several bells ringing at once, constituted an element of joy and solemnity befitting great feasts.

2. From the introduction of the Elevation of the Host in the Mass, at the beginning of the thirteenth century, it seems to have been customary to ring one of the great bells of the Church at least during the principal Mass, at the moment when the Sacred Host was raised on high. This was to give warning to the people who were not present at the Mass, that they might for a moment, kneel down and make an act of adoration. This custom is still followed in churches of our own country at the Elevation of the Sacred Host during High Mass, and in fervent Catholic families, those at home hearing this bell, turn in the direction of the church, kneel down and reverently adore our Eucharistic God.

3. The Angelus Bell rings each morning, noon, and evening, to remind us of the great mystery of the Incarnation and the Divine Maternity of our Blessed Mother. There are many opinions as to just when the Bell for the Angelus was instituted, but according to many historians Pope Urban II, who was Sovereign Pontiff in 1088, ordained that the bell should be rung in the morning and in the evening, and the Angelus Domini recited in order to obtain of God the Rescuing of the Holy Land from the dominion of the Turks. Gregory IX renewed this ordinance, and Pope Calixtus III, 1456, required the Angelus Bell to be rung at noon also.

4. The "De Profundis" bell is rung in Rome every evening in the parish churches, and Pope Clement XII, in 1736, granted an indulgence for this practice and endeavored to extend it. The custom is observed in many parts of North America.

5. In Rome on the evening before a fast day, the bells are rung for a quarter of an hour in all the parish churches to remind people of their obligation of fasting on the morrow.

6. The Vesper Bell and the Matins Bell were introduced in the Middle Ages.

7. The Passing Bell. In many Catholic countries the custom existed at a very early date of ringing the church bell slowly, when some one in the parish was dying, so that all might pray for him.

8. The Funeral Bell which is tolled as the funeral cortege approaches the church, and whilst the remains are carried into the church, and again at the end of the funeral services when the remains are carried out and the funeral procession proceeds to the cemetery, seems to remind all who hear it, to pray for the departed soul that it may soon enjoy eternal rest.

No bells are rung after the Gloria of the Mass on Holy Thursday, until the Gloria of the Mass on Holy Saturday, to denote the sorrow of the Church at the death of Christ.

#### SUGGESTIONS FOR THE TEACHER OF ARITHMETIC.

(Continued from Page 302)

20% of cost—1/5 of cost

5/5 of cost plus 1/5 of cost=6/5 of cost

5% of desired selling price=1/20 of desired selling price

20/20 of desired selling price—1/20 of desired selling price

=19/20 of desired selling price

This last group of statements is, however, absolute-

ly unnecessary for an eighth grade, and is only a waste of precious time and energy. Can we not expect an eighth grade student to do a few things "in his head"? In this connection, it is important that the result obtained at each step be given its proper designation. While the pupils are working the given problem, they should do all their computations in a corner of the space assigned to them, so that they may **not need** to use erasers during their work. What an amount of valuable time that is otherwise spent in starting and erasing, and starting again, we can thus save! When a pupil has completed a problem, turned toward the teacher, and received a nod of approval, then and not till then, should he be allowed to take up his eraser and erase what he has written. The others keep on working and need not even be aware that one has finished his work and obtained the correct result. In case a pupil has made an error in some computation, but has employed the proper statements, it is only necessary for him to glance over his "scratch work", which is still there, to find his error.

There seem to be certain classes of incorrect statements that have come into use to an alarming extent. Many a college student even, writes such statements as  $5_2=25$  times  $2=50$ , without a single prick of conscience! If questioned, the student will probably reply that he has always used such statements and has not been corrected. And mathematics is TRUTH, and truth is the word of God! Isn't it next to a crime to allow a child to grow up with such untruths for his daily bread? How can any teacher who loves truth ever allow such a statement to meet his glance, and not even raise a finger in opposition? The pupils are not to blame—they should be taught that they have no more right to say a thing that is not true in mathematics than anywhere else. If a pupil does not learn to say the truth, "and nothing but the truth" in mathematics, which is Truth itself, where will he learn it? It is indeed a pity to lose such an opportunity of teaching our students to say **what they mean** and exactly what they mean. Another type of statement that falls under the condemnation expressed above is:—10%—the gain. What does that mean? Does it mean **anything**? Perhaps the author of such a statement meant something when he said it, but he did not say what he meant. No one can really be thinking and expressing his thoughts in such meaningless terms. Who would strive after a gain of ten percent—ten hundredths—a fraction expressing the ratio between the numbers 1 and 10? Is it not altogether ridiculous? Such a statement should not be seen twice on the same pupil's paper! Can we not insist that the pupils write instead, 10% of cost=gain? True, it may take a few more strokes of the pen, but is it not worth while? What is the use of talking at all if we don't say anything?

To the teacher who loves his pupils and loves his work, no amount of vigilance and labor will seem burdensome. An enthusiastic teacher who can go to very class with a smile, and never lose his courage and confidence, will invariably receive a worthy response. Besides, his own joy in his labor for the good of souls and the greater glory of God will be transmitted to those whose exemplar he is. Thus he will make his pupils not only better, more fit to do life's work, but happier as well. And so we shall partially realize, even here below, the ideal expressed by Kipling in the beautiful words,

"But each for the joy of the working, and each in his separate star,  
Shall draw the Thing as he sees It, for the God of Things as They Are!"

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### EDITORIAL COMMENT

#### Extra-Curricular Activities.

In his paper on Extra-Curricular Activities, read at the last annual meeting of the Catholic Educational Association, the Rev. John Malloy, C.S.Sp., of Duquesne University, finds much to commend as well as some things to condemn. For most of the superactivities provoking criticism his remedy is faculty supervision.

Religious, literary, dramatic, and even athletic activities, he concedes, are directly in line with the work of the school, on account of which students who undertake them within reasonable limits deserve encouragement and at times even stimulation. "The faculty will wisely refrain from much interference in the student organizations" that provide "opportunities for the development of initiative, of self-reliance, and of a sense of responsibility for the general welfare. Let the boys make occasional mistakes and profit thereby."

But there are things to which his complaisance does not extend: "The so-called 'college comic paper' is an instance of mischievous and malevolent industry that calls for the relentless application of the extinguisher. Hazing, initiation ceremonies, class rushes, class fights, ought likewise to be rigorously tabooed."

While convinced that over-supervision of activities would nullify them, and that this would go too far, he recognizes the growing tendency to "multiply proms, receptions and dances, and to prolong them in into the wee, small hours, to the evident detriment of study, character, and pock-

etbook." For this reason, he observes, it is certain that "the Catholic college must confine within due bounds the social affairs of its classes." Quoting what Dr. Cooper has called "chuckleheadedness in the realm of competitive sports," he is for policies that would have for their ultimate aim the protection of athletics from exploitation. He would eliminate gate receipts and discourage athletic competition which involves travel.

There are those who may pronounce this programme drastic in some particulars, but surely on the whole its spirit is mild and wise.

#### "Education Upside-Down"

In educational as in other human affairs there sometimes is reason for recalling the saying that "Golden are the hills far off." Now comes an American who has lived in England and undertakes to give the Boston Transcript a "close-up" of education in that country as he has found it, and who asserts that if American conceptions are to be accepted as a standard, the English educational system is upside-down.

Perhaps he means this judgment to apply especially to education in the private schools. Public schools under the jurisdiction of the London County Council he finds fault with on account of lack of culture in individuals composing the teaching staff, whose example added to that of the mass of the pupils is likely to be prejudicial. Through association with teachers and classmates in these schools, "a boy would forget to put his h's where they belong." Hence the possibility that the American living in England might choose to send his boy to a private school, notwithstanding \$250 a year or upward of entailed expense.

Perhaps the absence of cultural associations in the public schools constitutes the reason why this branch of education in the private schools is overstressed. Be this as it may, here is the correspondent's report: "I have seen American boys who had gone to one of these private schools to the age of 8 or 9 who could juggle a teacup, with saucer, cake and sandwich, in the best approved English fashion, at the same time carrying on a running but inane conversation. They knew exactly what kind of clothes to wear for cricket and boating. But when it came to some of the rudiments of a boy's education, as it is understood in the United States, they were mentally absent." Further explaining the basis of his dissatisfaction, the correspondent observes: "The idea seems to be to 'finish' boys or girls at the beginning, and then trust to luck that in later years it might be possible to hammer into their heads something about reading, writing and arithmetic."

The Transcript's correspondent contents himself with presenting these criticisms of English schools, public and private, from the standpoint of his own experience and his personal judgment of educational expediency. Many who will be interested in what he has to say, and who regard manners as a part of education important in a high degree, are insistent on

scholarship as well, and see no reason why either must flourish at the expense of the other. They will recall the time before England withdrew from the Catholic fold, when popular education was in the hands of the Church, whose establishments were the nurseries of gentle breeding. The ideal school is one in which pupils receive training in scholarship and good manners from the same instructors. This was the system in the English chantry schools which were raided in the reign of Edward VI., and is exemplified today in the Catholic parochial schools of the United States.

#### Religious Training Aids School Order.

At frequent intervals there is complaint that a handicap to the success of educational institutions in this country is their too great dependence upon women as teachers. Boys at school after the Fourth Grade, runs the criticism, should be under the tutelage of men—as teachers of primary pupils women are unsurpassed, but a sterner influence than women can exert, a more rigorous discipline than women can maintain, are required for the average boy above the age at which he emerges from the primary department.

Not long ago, an outbreak of rowdyism in the public schools of New York was followed by an expression of opinion from school directors of that city that women should not be employed to teach boys over twelve years of age. In European schools, the system of segregating the sexes is followed, and boys are taught by men. In the United States, however, men teachers are so few that if it were suddenly attempted to put the European system into practice here there would not be enough men teachers to go around.

Is the theory well founded that women teachers are incompetent to manage boys above the primary age? Not only in the public schools, but also in the Catholic parochial schools there are women teachers for boys up to the Eighth Grade. A Catholic writer calls attention to this, and asserts that teaching Sisters as a rule show themselves perfectly competent to maintain discipline. He believes that trouble with refractory pupils is a difficulty having less to do with the sex of the teacher than with the spirit of the school, and that the problem is least serious in schools affording training in religion and morals as well as in secular branches of instruction.

Boys in Catholic schools are taught as a religious duty to respect authority. They are familiar with the words of St. Paul that "there is no authority save from God." They are instructed in the Ten Commandments. Prayer and the Sacraments assist them in living up to what they know to be right.

#### The Precious Hours of Youth.

An English educational authority announces as a result of statistical research that the maximum of human intelligence is reached at the age of sixteen. What he says, be it observed, is very different from an assertion

that the designated age is that of greatest intellectual efficiency. Evidently he is dealing only with the subject of mental operations dependent on natural acuteness of perception, and not upon reliability of judgment, for the latter cannot exist without ability to make just comparisons, and this proceeds from experience and knowledge.

The English professor's announcement is worthy of attention from individuals in the middle 'teens, for to each of them it is a message that while he may add to his book-learning and his knowledge of the world as the years go along, he never will have a sharper brain with which to tackle problems.

Hence the importance that young people should direct their best endeavors while they are at school to the acquisition of information, not neglecting at the same time to cultivate alertness in the application of what they know, so that in the years ahead they shall be able to contribute with high efficiency to the solution of the problems which life is constantly proposing to human beings. Youth is pre-eminently the time for study, maturity the time for action. Poignant have been the regrets of men with large natural endowments recognizing inability to fully utilize their opportunities in later life as the consequence of wasted hours while they were heedless youths at school.

#### Students and Fellowship.

"We are welcoming you into a real brotherhood of learning," said the new president of the University of Chicago in his first address to the students of that institution. "We hope," he added, "you will find us, all through your way in college, your very true and loyal friends." A happy beginning this for a career of usefulness on the part of President Mason, and also on the part of the young men and women under his charge.

A portion of the President's address was devoted to enlarging on the fallacy of the notion sometimes entertained by preparatory and undergraduate students that they are engaged in a game in which they and their teachers are opponents. The notion always is unfortunate for the members of the student body among whom it prevails. President Mason went on to urge his hearers to look upon the faculty as their friends, and conjured them to regard their status as one not of compulsion but of opportunity.

Every college student, in every college, has arrived at an important stage of life—at a fork in the road—and upon the course, he decides to follow depends to a large extent his future destiny. To others, therefore, than to those to whom the new President of Chicago directed his remarks the substance of what he said as a teacher exhorting students is equally pertinent.

"You are rapidly becoming makers of your own destiny. If you choose, you can emerge unchanged; four years older, but the same. Or you can, by virtue of your social, intellectual and religious contacts, become different

men and women. .... You are going to be what you decide to be. You are to learn the technique of living; how to do things easily, efficiently and gracefully. Then you have the opportunity of merging this technique of living into a philosophy of life. You are to find the happiness of being members of a great organization. I hope you will lose none of the pleasure that resides in doing things with your fellows."

It is recommended to students generally to read and ponder upon these significant words.

#### Religion and Education.

Because of their conviction that religion is an essential part of education, the Catholics of the United States have established at their own cost a system of schools in which religion is given the place and emphasis which are its due. Of these schools they are justly proud, and notwithstanding the pecuniary sacrifice requisite for their support, are firmly resolved to maintain them.

But not all the Catholic children of school age are so situated as to be able to attend these Catholic schools. Residents of urban or semiurban communities in which it has been impossible for their Church to establish schools, there are approximately two million children of Catholic families in attendance at public schools. The lack of provision for religious and moral training in the public schools of the United States is a condition which Catholics as well as millions of non-Catholics regard with apprehension, but regard for their religion and respect for the Constitution of the United States compel Catholics to object to any plan for religious instruction in the public schools that would violate the Constitutional guarantee of liberty and equality for all religious faiths and afford a cloak for anti-Catholic propaganda.

Standing on this ground, Catholics have opposed the reading of the Bible in the public schools. They realize that the reading of passages from the Bible "can hardly be more than a literary exercise unless it is accompanied by sanction and interpretation," and that "when interpretation is put upon what is read, it must necessarily take a sectarian complexion," and that "if the interpreter is a Protestant, this complexion will be Protestant," in which case "the Catholic child compelled to hear the interpretation is subjected either to offense or proselytism." Independently of their objection to interpretation, they oppose the reading of a "version of the Bible which is often faulty and not infrequently hostile."

There are methods which if adopted would insure a fair and effectual system of religious education, one of these being the release of a part of the day to religious instruction to be given either in the class-room or elsewhere by teachers selected for the purpose by the several denominations represented among the children. This plan has not been fully tested on a wide scale. In England and in several of the provinces of Canada, another plan has been followed with a promising degree of satisfaction—that of dividing the school fund raised by taxation and prorating it for the building and maintenance of separate schools for children of different faiths. Neither of these plans is either recommended or disapproved by the authorities of the Catholic Church in the United States. On the presentation of the Most Rev. Archbishop Dowling, Chairman of the Department of Education of the National Catholic Welfare Conference, the Hierarchy at their recent meeting in Washington declined to take any action respecting proposals for week-day religious instruction aside from that given in religious schools and the home.

It is not in the spirit of intolerance that Catholics look upon proposals for the correction of a condition of public school education in the United States which citizens generally regard as serious. To any wisely practicable plan for offering non-Catholic children the benefit of religious education involving no menace to Constitutional guarantees of religious freedom American citizens of the Catholic faith would stand in the attitude of friends.

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## HUMOR OF THE SCHOOL ROOM

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## Discrened by Manifestation

A little girl was being put to bed one summer night, and after she said her prayers her mother kissed her good night, and said:

"No, go to sleep dear. Don't be afraid, for the angels are watching over you."

In a short time, while the mother and father were at tea, a small voice from upstairs was heard:

"Mamma."

"Yes, little one; what is it?"

"The angels are buzzing around, and one's bitten me."

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(Continued from Page 314)

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- B Where is it? Show it on the map.
- C How far? Direction. Comparative distance.
- D How shall we go? Boat or train-dogs and sleds.

## II

## Journey

- A Speak of the nature of the country through which we must pass.
- B Mention a few points of interest along the way.
- C Arrival at Juneau.

- I Abundance of snow and ice.
- II Low, pale sun.

## III

## The city of Juneau

- A What do we see?
- B The people Yellow faces, black eyes, black hair.

## I

Their dress, fur, shoes, hood.

## II

Their occupation, hunting and fishing.

## III

Manner of Life, snow or winter houses and sealskin or summer houses.

- C Points of interest.

## I

Natural features—long night and long day.

## II

Buildings besides their Igloo are:

- A Churches built by missionaries, Father Jacquet and Judge.
- B Government buildings.

## III

Journey Home.

- A What shall we take to our friends?

- B What do we wish to remember about our Journey?

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NEWS ITEMS IN BRIEF.

One building was destroyed and another partially wrecked by fire which threatened for a time to wipe out the Holy Ghost Apostolic college at Cornwells Heights, Pa., November 1. Damage was estimated at \$50,000.

Dangers confronting the world in the near future are not economic but moral, declared Herbert Hoover, Secretary of Commerce, in a recent address before the International Convention of the Young Men's Christian Association.

"Principles of Catholic Education" was the subject of an address by the Rev. Dr. James H. Ryan, Executive Secretary of the Department of Education, National Catholic Welfare Conference, broadcast from Station WLWL recently during the weekly N. C. W. C. Study Club Hour.

Vacation and week-end religious schools, so successfully carried on in other parts of the country, have been inaugurated in the Seattle Diocese and are meeting with great success in every town or village, where they are being conducted.

The solemn proclamation of the institution of the new feast, dedicated to "Jesus Christ, Universal King of Society," will be made in all the dioceses throughout the world on Dec. 31, simultaneously with the consecration which will be announced in St. Peter's by the Pope.

Sister Christina of the Franciscan Sisters of the Atonement was fatally injured at the convent of her order Peekskill, N. Y., while working beside a dough-mixing machine. Her clothing caught in the cogs and she was drawn into the machine before the power could be shut off.

During an audience granted Rt. Rev. J. E. O'Dea, Bishop of Seattle, the Pope took occasion to express his keen interest in the parochial schools of the United States and to say that he had been much gratified at the news of the decision of the United States Supreme Court in the Oregon School Law cases.

According to the custom of his predecessors at the conclusion of past Holy Years, His Holiness, Pope Pius XI, as soon as the Holy Door closes, will publish a Bull extending the Jubilee Indulgence to the whole world.

It is assumed that the extension of the Indulgence will be on the same conditions as those prescribed by Pope Leo XIII at the end of the last Holy Year.

The Bureau of Education of the Department of the Interior will begin next year a census of illiterates in the United States as part of a campaign to reduce illiteracy. The co-operation of a number of national organizations has been pledged.

In addition to the census, the campaign will be directed toward encouraging attendance at night schools, and obtaining better enforcement of school attendance laws.

An amendment to the State Constitution to permit Bible reading in the public schools and a general revision of the tax laws, including drastic changes in exemptions granted to churches, hospitals, and schools, are among the proposals now being considered by the Legislature of the State of Washington meeting in extraordinary session.

In dedicating a new Cleveland school, Bishop Schrembs said: "If each child were to have the sum of \$10,000 deposited to his or her credit to be available upon their reaching their majority, it would not be nearly so valuable a foundation for their success in life as will be the education in Christian principles they will receive here in this splendid new school building."

Scholarships in the Boy Guidance course conducted by the University of Notre Dame have been provided for one man in each of the eight archdioceses of Mexico. The appointment of these Mexican men to scholarships in this course is particularly timely in the light of conditions of the young people in Mexico as revealed by Prof. Charles Phillips of the University of Notre Dame, and who is also an associate editor of The Journal.

The University of Detroit broke ground Thanksgiving Day for the first buildings on its new 60 acre tract the first units to be faculty building and power plant. Later recitation halls, a college of arts and science hall, and engineering quarters will start. Ultimately a program involving the investment of between eight and nine million dollars, and providing adequate physical equipment for a university of 10,000 students, will be realized.

The National Education Association Department of Superintendence commends the inspiring and efficient service of teachers, principals, and supervisors who are whole-heartedly devoting their lives to this high type of patriotic service, and urges increasing understanding, appreciation, and support by the public of these teachers, principals, and supervisors in the schools of America.

A report on the Catholic schools of the Province of Quebec shows that in the last eight years there has been an increase of over 30,000 pupils in the elementary schools. In 1915 there were 1,647 schools, with 443,087 pupils; in 1923 these figures had risen to 1,746 schools, with an attendance of 530,705. The two Catholic Universities had last year 7,930 students on the rolls, the figure for the two Protestant Universities being 4,113. There were besides twenty-one Catholic colleges giving a classical education to 9,224 students.

President Coolidge's message to congress is well written, sane and comprehension. It will serve as a timely and practical supplementary text for schools and colleges.

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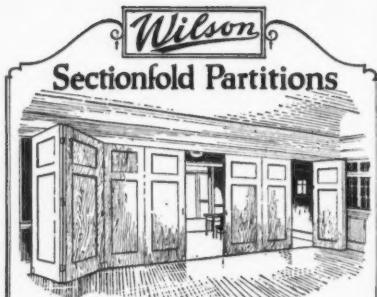
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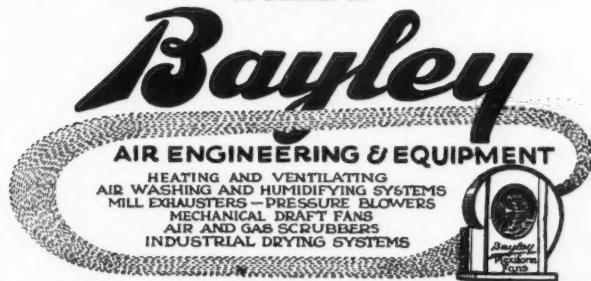
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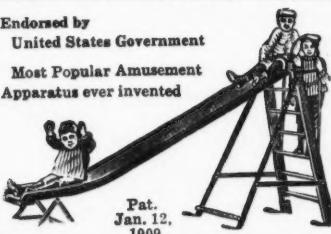
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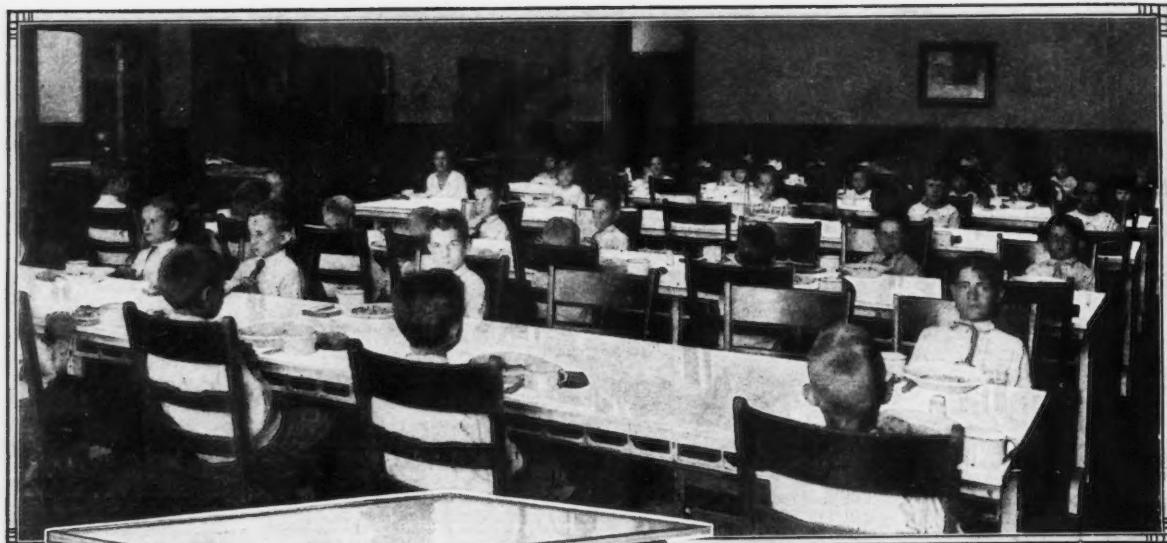
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